





# CONTENTS

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250TH ANNIVERSARY OF THE ARRIVAL AND SOJOURN OF FATHER MARQUETTE ON THE SITE OF CHICAGO . . . . .	195
SERMON AT THE PONTIFICAL MASS	<i>Rev. James J. Mertz, S. J.</i> 198
PERSONS AND PLACES ASSOCIATED WITH HISTORY OF FATHER MARQUETTE	<i>Joseph J. Thompson, LL. D.</i> 203
AN ARTIST'S VIEW OF FATHER MARQUETTE	<i>Thomas A. O'Shaughnessy</i> 210
THE TEMPORAL AND SPIRITUAL WORK OF FATHER MARQUETTE	<i>Hon. William E. Dever, Mayor of Chicago</i> 211
MARQUETTE AND ILLINOIS	<i>Hon. Quin O'Brien</i> 212
THE SPIRIT OF MARQUETTE	<i>Rev. Herbert C. Noonan, S. J.</i> 221
250TH ANNIVERSARY HISTORY OF ILLINOIS	<i>Joseph J. Thompson, LL. D.</i> 227
STORY OF THE CHICAGO PORTAGE	<i>Lucius M. Zeuch, M. D.</i> 276
EDITORIAL COMMENT . . . . .	280
GLEANINGS FROM CURRENT PERIODICALS . . . . .	284

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## TWO HUNDRED AND FIFTIETH ANNI- VERSARY OF THE ARRIVAL AND SOJOURN OF FATHER MARQUETTE ON THE SITE OF CHICAGO

The second of the Marquette anniversaries was appropriately observed during December, 1924. The first anniversary was observed during 1923. To be explicit, especially for the benefit of those who have not been following the historical sequence it may be stated that in the year 1673 Father Marquette with Louis Jolliet made a voyage of discovery down the Mississippi, and up the Illinois River. That was two hundred and fifty years ago in 1923. Father Marquette made another journey into the "Illinois Country" in 1674. That was two hundred and fifty years ago in 1924. There is a third anniversary approaching. Father Marquette established the Church in Illinois on the eleventh of April, 1675. That will be two hundred and fifty years ago on the eleventh of April, 1925. The observance of the first of these three significant anniversaries has been described in the columns of former numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW. This number deals extensively with the observance of the second anniversary and a future number will deal with the third which will take place during the year 1925.

### OBSERVANCE AT THE BOULEVARD BRIDGE

The first Marquette observance in Chicago in the order of time was centered at the Michigan Boulevard bridge over the Chicago River, familiarly known as the "Link" bridge.



The view from the high bridge is one of the most pleasing in the city. Looking toward the East one sees the broad sweep of the river as the channel was cut by the soldiers of the Fort Dearborn garrison in 1824 and far out into Lake Michigan. To the westward the view of the river is clear as far as the forks or branching place.

Father Marquette in the Fall of 1673 and again on the eleventh of December, 1674, passed by this point, so that an observance or memorial here or indeed at any point on the main Chicago River or on the south branch thereof would be appropriate.

The City Council adopted resolutions endorsing the observance of the 4th of December as the two hundred and fiftieth anniversary of the landing of Father Marquette on the site of Chicago and directed the Building Department to construct a hut in imitation of that in which Father Marquette dwelt on the Chicago river. The hut was built and exercises were held near it which the *Chicago Daily News* of December 4, 1924, described as follows:

Clad in the coonskin caps and leathern clothing of the early pioneer, three men paddled a long Indian canoe up the Chicago River this afternoon, landed at the Wrigley building, and were met by a solemn group of Chicagoans attired in the garb of redskins of years gone by.

The affair was the re-enactment of the landing of Father Marquette on his second visit to Illinois 250 years ago. The feature of the event was the unveiling of a replica of the tiny hut, Chicago's first structure, in which the Jesuit priest-explorer from France spent his winter here.

Arrangements had called for President Coolidge to carry the role of the chief of the Illini tribes and until noon it was believed that he would be the first to clasp the hand of the "explorer," but members of his party deemed it wiser that the executive spend the time resting rather than exposing himself in the damp, chill weather with hours of entertainment still to come.

David Bremner of Loyola University took the part of Pere Marquette. With him in the little craft were Vincent Smith, president of the Chicago Yacht Club, and Marles Miner, noted sculler and water craftsman.

The observance was participated in by the Chicago Historical Society, The Chicago Commercial Association, the Benevolent and Protective Order of Elks and other associations and individuals. Mr. Thomas A. O'Shaughnessy was active in the promotion of the observance.

President Coolidge, who came to the city on that day to address the Commercial Club at the Drake Hotel, had intended to make a halt at the place and give a brief address, but on account of the inclemency of the weather he stopped just long enough to commend the picturesque replica of Father Marquette's hut, and to say that



he had paid his tribute to the great apostle and explorer in his address before the Commercial Club.

That the ceremonies on the plaza might be sponsored by representative groups of men, Mr. O'Shaughnessy secured the co-operation of the Chicago Lodge of the Order of Elks, notably the Exalted Ruler, Francis Sullivan who, in turn, interested the Mayor, His Honor Wm. E. Dever. Wm. Sinek and Samuel Rosenthal together with Mr. O'Shaughnessy formed the Executive Committee.

At the suggestion of the Mayor the City Council appointed a Committee of three hundred to join with the Association of Commerce in promoting the celebration. A summary of the story of Father Marquette's accomplishments and an outline of the celebration was sent to President Coolidge by Wm. E. Dawes, President of the Association of Commerce, and this formed the theme of the President's high eulogy at the Commercial Club.

At the plaza celebration, Mayor Dever was the principal speaker. He made an appeal for the fulfillment of Father Marquette's promise that the route along which he made his journey would one day become the great waterway from the Lakes to the Gulf of Mexico.

A picturesque feature of the celebration, also suggested by Mr. O'Shaughnessy, who, incidentally, is an ecclesiastical artist, was the re-enacting by the students of the Loyola University of the first landing of Father Marquette. The Lincoln Park Boat Club supplied the canoes, and trees and tangled underbrush set off the replica of the little hut-chapel of Father Marquette, in which he celebrated the first Mass in Chicago.

Mention must also be made of the Commissioner of Public Works, John J. Sloan, City Architect, Charles Kalal, Miss Lida Thomas, Secretary of the Lincoln Park Commissioners; D. F. Kelly and Reverend Joseph Reiner, S. J., of Loyola University. The students of Loyola University who re-enacted the pageant of Father Marquette's landing were:

Father Marquette ..... Edward Bremner  
and his companions the following:

John C. Duffy, John A. Conley, Henry Remien, John Simonaitis, John Lane, Felix Vamiara, Peter Stanul, Joseph Tovarek, William Colohan, Harry Ertz, Anthony Belb.

#### THE ARCHDIOCESAN OBSERVANCE

The official church observance was held by direction of Cardinal Mundelein at St. Ignatius (Jesuit) Church, Loyola and Glenwood



Avenues, Chicago, at eleven o'clock A. M., Sunday, December 7, 1924, and consisted of a Solemn Pontifical Mass and a special sermon. Rev. William H. Agnew, S. J., President of Loyola University, was celebrant, Rev. Joseph Reiner, S. J., Dean of Loyola University, was deacon, and Rev. Walter M. Seymour, S. J., Loyola Academy, was subdeacon. Rev. James J. Mertz, S. J., Professor of the Classics, Loyola University, preached the panegyric on Marquette. The following were in the sanctuary: Right Reverend Edward F. Hoban, D. D., V. G., Auxiliary Bishop, Right Reverend Monsignor T. A. Kearns, Right Reverend Monsignor Edward J. Fox, Rev. T. F. Farrell and Rev. Vincent L. Jenneman, S. J., Rev. James F. Walsh, S. J., and Rev. Walter G. Cornell, S. J., acted as chaplains to His Lordship, Bishop Hoban.

Mayor William E. Dever and Mrs. Dever and many others prominent in the civic and business life of Chicago were present. The large church was filled to its capacity. At the conclusion of the Solemn High Mass Father Mertz spoke as follows:

SERMON AT PONTIFICAL MASS IN CELEBRATION OF THE FATHER  
MARQUETTE ANNIVERSARY

Rt. Rev. Bishop, Rt. Rev. Monsignori, Reverend Fathers,  
Dearly Beloved:

(Father Mertz read President Coolidge's tribute. See frontispiece.)

These were the first words spoken to the citizens of Chicago by the first man of the land, President Coolidge, on the occasion of his recent visit to our city. They bring back the memory of a scene of long ago, when the first white man, built the first hut on the banks of the Chicago river. That first white man was James Marquette, the Jesuit priest and missionary of the new world. His was the heart of an apostle, his the soul of an intrepid warrior, his the vision and the enthusiasm which sent him forth from his own home city of Laon in France to consecrate him, and not only him, but all who were to follow in the coming years, to the cause of Christ and His Church, under a flag that stands in the storm, dust and shock of battle, these last nineteen hundred years and more—the cross, elevated on Calvary. This is the theme of today's celebration, far too grand to be grasped in a few moments of thought and feeble words of man, and yet so inspirational, that we men and women, who live in the great city of the West, "in this valley of great lakes and rivers," must stop and think whether "we are really building into the solid structure of accomplishment" the virtues of one of the country's greatest heroes—the priest, missionary and explorer—Jacques Marquette of the Society of Jesus.



Back in the pages of past and perhaps forgotten history, we find the lad, who was born on June 1, 1637, growing up amid the surroundings of chivalry, hearing from his father the stories of the valorous deeds of his ancestors in behalf of king and country, and from his mother the quieter heroism of love for God and loyalty to the Faith of Christ. These were the virtues born in the breast of the young man who dreamed of big things on the field of battle for country and greater things for God. His warrior blood longed for the fray, his loyal heart for action and on his 17th birthday, he bade farewell to Laon, to answer the call of God, "Come follow Me." Early had he heard of his champion and become acquainted with his ideal—Ignatius the knight, Ignatius the loyal, who had been laid low at Pampoluna and in apparent defeat had conquered himself and had bowed his head to the King of kings. Ignatius had become the founder of a militant group, the skirmish line of Christ's cause. This company Marquette had joined. His first years in this order of soldiers, were years of prayer, years of study and teaching and always years of longing, as he heard of the deeds of his own brethren in religion—the heroic Jogues, the strong Breboul, the Ajax of the missions, as heroic and courageous as any Christian in the Coliseum or any Crusader under the walls of Jerusalem,—and most of all of the great apostle of the Indies, the man of firm and noble soul, Francis Xavier.

This longing for the field far off across the sea in New France was satisfied when the command of his general sent the young soldier of 29 on the long sea voyage of three to four months to the Quebec, the soldier knew from the letters of his fellow soldier Jesuits.

We will not delay speaking of his sojourn in Quebec. We will not picture him saying Mass for the packed congregation of woodsmen, French soldiery, and savages. There is no dread in his heart of bravery, the heritage of the brave father and mother back in France. We will not follow him to his first mission at Three Rivers or Montreal to wait till he could go to the Ottawa country, at the Sault Ste Marie. His long trip, the toil, famine, ill treatment, the precious portions of the missions, the poverty and mortification—all these features of his hard life we will not mention, but they were preparing him for his real life work the evangelization of a new people, the Illinois.

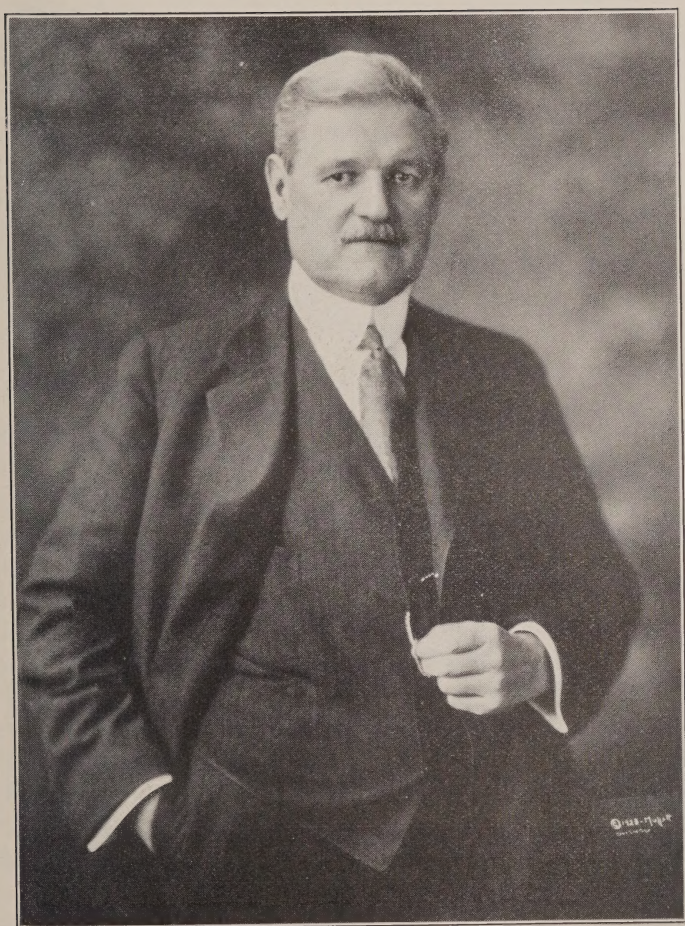
War had broken out between the Ottawas and Hurons and the Dakotas, a Sioux tribe. The Hurons determined to leave for other homes and Marquette went along to the island of Mackinac, to the mission of St. Ignace. It brought the missionary into lands which



we to-day call our own. All along there was one thought in his mind, one ambition yet to be fulfilled, and always did he pray to the Immaculate Mother for an opportunity to discover and explore the mysterious river—an event for which every Frenchman was eager. On the eighth of December the commission came to seek the river and Louis Jolliet and Marquette waited the long winter, and prepared for the journey. On the 17th of May the long trip down Green Bay into the Fox River began. They portaged into the Wisconsin, and on the 17th of June they shot their canoes out on the heaving waters of the Mississippi. They were in a new country which was to be dedicated to God. Down to the Arkansas they paddled and then back by means of guides they came to the country of the friendly Illinois. Sickness and weariness could not stay him. The long trip North to his home mission was made and once more he determined to go back and found a mission in honor of the Immaculate One. All summer long he waited and prayed for strength. He set out again in the fall and reached the site of Chicago December 4th. The winter months he spent on the Chicago river. The spring brought him down to Kaskaskia and here his last work was to be done. Here the frail black-robe spoke of God—spoke to nature's children—spoke in nature's church. The savages knew and recognized courage. They saw the young man torn by suffering, they saw him braver than any of their chiefs. They knew he had come for them, had learned their language, endured their insults, shared their lives, their feasts, their funerals. They knew he had done it all for the cause of the Great Chief. They begged him to stay and he established the first mission in the state of Illinois—the mission of the Immaculate Conception—And then once more he was off to give a report—but the frame was tired, the soldier had fought his fight and the great Captain Christ was calling. This time it was not to battle, but to victory. What mattered it how young he was or where—he was only 38 years of age—a life's ambition had been realized. It was Saturday, the 18th of May, 1675.

We admire his life and we draw inspiration from his work. He stands closer to us than we seem to realize, but to make the great Marquette a living reality and an example in our everyday life, this is more important than sounding his praises in reading aloud the open pages of the history he has made and written. And that more perfect reality of Marquette in our lives in this, the 20th century, 250 years after he lived his own prophetic life of determination which the great city of Chicago has in her motto—"I will"—that more perfect reality is to live a life fully attuned to those virtues he practiced and





HON. WILLIAM E. DEVER

MAYOR OF CHICAGO

Who participated officially and personally in all the Marquette Day observances and proclaimed December 4th, Marquette Day.





HON. ROSS A. WOODHULL

Alderman from Seventh Ward, Chairman of Finance Committee  
and Floor Leader of City Council who introduced resolution  
making December 4th Marquette day.



which gave him the enthusiasm to dare and do all he has accomplished for this, our own Middle West.

And these virtues characteristic of his life were two great loves. An all embracing love of men which drew its strength from his all consuming love of God. To him the present was but the opportunity of doing good and preparing for the future. It was the chance to build a kingdom, not of worldly pomp and splendor and magnificence, which too often are but the trappings concealing the germs of unrest and decay—it was to build a kingdom which would be happy under the flag he loved, but a nation dedicated to the principles of Christ. The flag of France has long since stopped waving over this central territory, but the standard of Christ rises aloft over the kingdom of Christ established on the banks of the Lake of Illinois and the great Conception river, the Mississippi. A nation of men and women who must live true to his vision if they are to be happy and to make right use of the heritage Marquette has left. Our nation and we its members must ever realize that greatness consists not so much in material wealth and prosperity, but in spiritual poise and balance and surrender to the Christ and His principles which the great Marquette came to preach.

And this will mean another kingdom in the heart of every one. The young missionary 250 years ago evangelized the individual. He took the chief of the tribe and made him realize that true greatness is not hatred of enemies but love and forgiveness, is not lust for blood and the lust of the flesh but meekness and purity; he took the squaw and gave her a place in the heart of the brave, he took the children swarming in the villages and taught them the virtues of obedience and truthfulness, and love for father and mother. In simple words, he taught the dignity of the family and home life, the doctrine of conjugal love and fidelity, the union of hearts and wills. This is Marquette's work, this is our work if we love the pioneer builder of our own glorious city. Only by living good lives, "soberly and justly and godly," as the greatest of all pioneer priests and missionaries, St. Paul, says—will we pay our respects and return our thanks to the first white man of Chicago. Only by coming back and keeping the principles of holy home life will we build and accomplish things.

And once again. The mission Marquette founded in this state of Illinois was the mission of the Immaculate Conception . . . because the second great love in the heart of Marquette was the love of the Mother of God. To her he prayed, for her he toiled and fought, like the gallant knight he was, fighting for his lady love and the



cause of her Son. This is our mission also—A dedication of our lives to that same Queen, whose greatest feast of all we celebrate tomorrow, under the title of Her Immaculate Conception. It is for us, then, in imitation of Marquette, to purify the love of our hearts by dedicating them to the Immaculate One, to whom these United States have long years ago been dedicated. It is for us to carry out in our every-day life those beautiful virtues of prayer and humility and submission to the will of God, faith and hope and love which make our Lady the inspiration of young and old, of men and women of every nation and clime and belief. It is for us citizens of Chicago to dedicate monuments to the great Marquette, monuments, indeed, not of marble and bronze, but monuments of hearts of courage and strong determination to take our lives out of the commonplace and elevate them to something grand and noble and sublime and supernatural, by making them spiritual as Marquette's life was.

This is the story of Marquette. Our own lives must be the panegyrics of the man who wrote the introduction of Christianity in this central valley. The early black-robe was the builder of an empire for Christ, an empire of religion which has grown so great here in Chicago. The early black-robe has not disappeared. He is still amongst us. He is in our churches, in our confessionals, at our altars, in our homes; he is with us from birth to death; in life and death he still ministers to our needs and comforts us in our sorrows. But the impress of that terrible self-denial which stripped Marquette of everything, even of his very life for the sake of this our own country, will demand on our part, of priest and people, a self-denial, if not of life, then at least of detachment from the things of this world and of attachment to things of God, the love of our faith and of our country and our city which was discovered and evangelized by the priest, the missionary, the explorer, the man of faith, the saintly Jacques Marquette of the Society of Jesus.

JAMES J. MERTZ, S. J.,

*Loyola University, Chicago.*

#### OBSERVANCE UNDER THE AUSPICES OF THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

The civic observance was held under the auspices of the Illinois Catholic Historical Society in the assembly hall of the Quigley Preparatory Seminary on Sunday, December 7, 1924, at 8 o'clock P. M.

Although the weather conditions were very unfavorable the hall was filled with highly representative men and women of all races and creeds. The meeting was presided over by Rev. Frederic Siedenburgh,



S. J., President of the Society who delivered a brief introductory address and introduced the speakers, in accordance with the pre-arranged program.

Right Reverend Monsignor Francis J. Purcell, D. D., invoked Divine blessings upon the assemblage after which Joseph J. Thompson, LL. D., editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW, was introduced and spoke as follows:

ADDRESS OF JOSEPH J. THOMPSON, LL. D.

*Editor, Illinois Catholic Historical Review*

Reverend President, Reverend Clergy, Mr. Mayor, Ladies and Gentlemen:

I wish, for just a moment, to direct my remarks to the memory of Father Marquette, and then to state the relationship of the University of St. Mary of the Lake as it has been re-established by our distinguished spiritual leader, Cardinal Mundelein, to the visit and sojourn of Father Marquette to what has become Chicago.

Two hundred and fifty years—a long span measured by individual lives—a long period to wait for due recognition of an heroic historical personage. Although Father Marquette wrote complete reports of his journeys in our region, which were sent to his superiors in this and the home country, yet nearly two hundred years passed before the significance of such accounts was recognized. You will remember that the originals of Father Marquette's journals were deposited in the Convent of St. Mary in Montreal, and there they reposed until the scholar and historian, John Gilmary Shea, discovered them, and translating them from the French in which they were written, published them in English in 1858.

Other historians caught their significance and were inspired by them. The first of these, at least in importance, was the renowned Francis Parkman, who gave us the wealth of historical literature with which we are familiar. His contemporary was Jared Sparks, who was a veritable devotee of Father Marquette. Succeeding Shea and Parkman and Sparks came the historian and great compiler, Reuben Gold Thwaites, who, taking inspiration from Shea's Cramoie publications, gave the world the monumental *Jesuit Relations*, and thereby fixed the foundations of American history for Canada and all the region lying between the Alleghenies and the Rocky Mountains.

Even before the Thwaites translations were available, however, there were delvers into the lore of the past who, their available materials considered, gave good accounts of Marquette and the early



missionaries and explorers. Amongst these and perhaps the most accurate of them was the revered (especially by all Illinois lawyers) judge of the Supreme Court, Sydney Breese. Nor may the rugged old Irishman, Governor Reynolds, be despised in this respect.

As time passed, others learned to admire the gentle priest, and more than fifty years ago Col. Thomas M. Hoyne, elected mayor of Chicago, publicly urged the erection of a monument to Father Marquette by the citizens of Chicago in recognition of priority of residence upon the site of the city, as well as in honor of his lofty mission and character. Our best historians, Alvord and Quaife and Fathers Garraghan and Kenny, are devoted to Father Marquette and have dwelt upon his character and accomplishments.

Indeed, we have almost a cult of local devotees of the saintly missionary, who have made his career the basis of painstaking labor and research. The first amongst historians in our midst, but too renowned to be too particularly localized, is Doctor Otto L. Schmidt, not alone our fellow worker here, but the nestor of historians of Illinois—the sponsor of all worthy historical works in all the state. When anything of an historical nature is to be done, Dr. Schmidt is looked to lead the movement.

More than twenty years ago the question of the exact location of the more permanent abode of Father Marquette while in our immediate neighborhood was discussed, and amongst the many who took a deep and persistent interest in the question was Miss Valentine Smith. With the invaluable aid of a distinguished engineer, Ossian Guthrie, and the co-operation of the Chicago Historical Society, Doctor Otto L. Schmidt, who even as long ago as that was the strong prop of history movements; the artist, Thomas A. O'Shaughnessy, a life-long devotee of Father Marquette; Miss Caroline McIlvaine, executive secretary of the Chicago Historical Society; William D. Kerfoot, a pioneer realtor, and others, the spot was definitely located, and with the assistance of the owners of the real estate and the president of the Willy Lumber Company, who furnished the labor and materials, a mahogany cross was raised to mark the site. This cross has been the scene of frequent pilgrimages since, and in this two hundred and fiftieth anniversary of Father Marquette's sojourn will be a favorite place of visitation for those who love and esteem great worth.

Some of those engaged in the investigations and activities just alluded to deserve more extended mention, and especially Dr. Schmidt, Mr. O'Shaughnessy and Miss McIlvaine. Let it suffice to say that they have been and are in every worthy historical movement.

I account it a privilege to call special attention to two indefatigable workers whose labors of many years in the interest of due recognition for Father Marquette and the early history of this region are just drawing to a successful conclusion. The exact location of the "portage" or carrying place of all the pioneers, including Marquette and Jolliet, has been unknown for more than a century. We lost trace of it. It was most important historically. It marked the route of trade and travel for more than two hundred years. Dr. Lucius M. Zeuch and Engineer Robert B. Knight set themselves the task of finding the portage site and if possible preserving it and its memories for succeeding generations. Seven long years they have pursued their investigations. Clues and deductions have lead them all over the United States and even across the Atlantic. Surveys and descriptions never before found by investigators have been examined and employed. The analytical mind of the learned physician with a distinctly historical bent, combined with the structural and mathematical faculties of the engineer, all coupled with a dogged persistence, finally solved the intricate problem, with the result, soon to be published in detail, of locating accurately this historic spot. Nor did they cease their labors when the object of their search was attained. In their belief the premises should be preserved. They found the demands of modern development about to eneroach upon the site. A garbage disposal plant was projected for it by the Sanitary District. What to do? Save it. How best? By shifting the title of the real estate from the Sanitary District to the Forest Preserves. Action,—quick action, was necessary. Now they need help. The research work they could and did do alone, but this was something else. Dr. Schmidt was summoned. The historical forces quickly lined up. Visits to the trustees of the Sanitary District, the County Board, the Chicago Plan Commission. The splendid story told. The beauty and significance of the sight revealed. Acquiescence—enthusiastic indeed, and a practical certainty that this beautiful and extremely interesting memorial of our earliest days will be appropriately preserved. Another splendid accomplishment for Marquette.

On the platform with us tonight also is Mr. Robert Somerville, who, while general passenger agent of the Chicago and Alton railroad, caused to be erected the splendid boulder monument so familiar to all of us as a memorial of Father Marquette's sojourn in what is now Summit, Illinois. Mr. Somerville has also constituted himself the guardian of the monument, and when vandals destroyed the bronze tablet, he replaced it with a new one. He is the special guest here this evening of Mr. Edward P. Brennan, one of the staunch members



of the Illinois Catholic Historical Society and a representative of one of the most substantial pioneer families of Chicago.

I have been directing my remarks largely to those who are with us here. I wish to remind you of one who is not amongst us tonight, but has been gathered to the Fathers.—The first president of the Illinois Catholic Historical Society and all his life devoted to historical research, the late lamented Count William J. Onahan. It seems hardly possible that just six years have passed since the first annual meeting of our society was presided over by this distinguished citizen of Chicago. He was truly devoted to Father Marquette and of a certainty would be gratified at the proceedings of this evening. He is represented in a manner by his talented daughter, Mrs. Daniel V. Gallerry, long favorably and affectionately known as a writer of distinction over her maiden name—Mary Onahan. She gives constantly of her best efforts to the Illinois Catholic Historical Society in the capacity of a member of the Board of Directors and of important committees. Her charming daughter, Margaret Gallerry, the granddaughter of our beloved but departed past president, graces our platform also, for the purpose, with my own daughter, Noelle Thompson, of unveiling our portrait gift.

It would be ungenerous to omit mention of others who, while not so active in the actual development of history, yet, nevertheless, are of indispensable assistance. No review of friends and supporters should be attempted without naming our distinguished spiritual leader, Archbishop-Cardinal Mundelein, who gave his approval and blessing at the very outset and has remained our staunch sponsor and supporter.

Is it enough to say of our Reverend President, Father Siedenburg, that our society owes its continued existence to him. Extremely busy with a multiplicity of other duties, he has, nevertheless, persistently forwarded and championed the interests of the society and has for many years past in a variety of ways aided the cause of history.

Very Reverend William H. Agnew, S. J., president of Loyola University, and Rev. Joseph Reiner, S. J., dean of the same great educational institution, are here to demonstrate their interest in this significant anniversary and their pride in, and devotion to, their distinguished brother in religion.

With us tonight, too, are Rt. Reverend Monsignor John Webster Melody and Rt. Reverend Monsignor Francis J. Purcell, both directors of the society and both patient helpers. Here, too, are Hon. Michael F. Girtan, a director of the society; William Stetson Merrill,

an associate editor; Sir Knight Anthony Matre, K. S. G., and one of the most distinguished Catholic laymen in the country.

Here is Chicago's first citizen, Mayor William E. Dever, accompanied by his good wife, to attest his interest and that of the city over whose destinies he presides in this very important work and this extraordinary anniversary.

Present also is Doctor William J. Bogan, the first assistant superintendent of education of the City of Chicago whose interest in the problems we deal with has been demonstrated on many occasions.

Finally the matchless Chicago orator, Quin O'Brien is here and may be safely relied upon to prove himself a devotee of Father Marquette and Chicago.

But I cannot continue indefinitely in this direction. I may be excused if I speak of all others present as being animated by the same spirit of research and veneration for worthy progenitors and eager to contribute their efforts to the advancement of the cause.

I may be permitted also to mention that Father Marquette has devoted friends and admirers all over Chicago and all through the State and the Mississippi Valley who have joined with us in the Illinois Catholic Historical Society to proclaim his works and to study the history in general of our region.

I have felt it incumbent upon me, representing for the moment our society, to make it known that without regard to creed or race or nationality, numerous devotees of Father Marquette, and their number is increasing, are working on from day to day and from year to year with the purpose that due recognition shall be accorded Father Marquette and Louis Jolliet and all the early missionaries and explorers, in order that succeeding generations may realize and as far as may be, requite our obligations to their memory. I entertain the hope that Dr. Schmidt will marshall the Marquette forces to the accomplishment of something worthy of our great explorer and missionary.

#### LOCALIZING FATHER MARQUETTE

You will remember that Father Marquette and Louis Jolliet passed through the site of Chicago in the fall of 1673. They had swung around the circle, starting from Mackinac, down Green Bay, up the Fox River, down the Wisconsin, down the Mississippi, up the Illinois and the Des Plaines, and down the Chicago, out into Lake Michigan and up the lake to their starting point. He had promised the Kaskaskia tribe of Indians he would return and plant the Church



among them, and as soon as he became physically able he set out to redeem his promise.

In the course of the return journey we find him landing at the "river of the Portage" on December 4, 1674. This was the Chicago river and its mouth or entrance was then at the point where the present Madison Street ends. The river emptied at that point until the year 1824 when the United States government through the War Department caused a new channel to be cut by the members of the garrison at Fort Dearborn, following the present channel.

Father Marquette and his two companions remained "at the entrance to the river" from the 4th to the 11th of December, according to his own statement preserved in his journal. He dwelt in a cabin there. He said Mass there every day except December 8th, which he says was too cold. There then, was the first habitation of white men and there was the first church.

Roughly the spot upon which Marquette dwelt was the northwest corner of what is now Madison Street and Michigan Boulevard. Let us follow this site through the two hundred and fifty years that have elapsed since Father Marquette dwelt upon and consecrated it.

After Marquette, in 1696 came another member of his Order, Father François Pinet, and established there the Mission of the Guardian Angel. After the abandonment of that Mission the site remained unoccupied until 1837 when Rev. Timothy O'Meara, the second pastor of the modern church of Chicago secured possession of the site, established a frame church on the rear and a combination school and residence on the front of the property.

It was thus the first Bishop of Chicago, Right Rev. William Quarter, D. D., found the physical property of the Church when he arrived here on May 5, 1844. Almost his first step upon his arrival was to procure the passage of an act by the State Legislature of Illinois chartering the University of St. Mary of the Lake, which he then and there established in the combination school and dwelling on the Marquette site. Under the guidance of Bishop Quarter and his successors the university flourished until 1864 when its place was filled by other institutions. In 1920, however, it was re-established by the then Archbishop, George W. Mundelein, under the same name and charter, which by its terms was perpetual. The site, of course, was changed, but it is interesting to reflect that the actual ownership was unchanged. The Marquette site remained the property of the Church until 1920, when there occurred a "conversion." The real estate was converted into money and the money, the proceeds of the sale, was used in the re-establishment of the university.



Photo Courtesy *Chicago Daily News*

### MARQUETTE CABIN AT ENTRANCE TO CHICAGO RIVER

As reproduced by Chicago City Building Department at north end of Link Bridge for celebration of the 250th anniversary of Father Marquette's residence on the site of Chicago.





Thus we trace the relationship between the site consecrated by Father Marquette and the great institution of religion and education rising Phoenix like about the beautiful lake which makes the name literally fitting, in our western suburb. A fitting monument, this marvelous institution, destined no doubt to be accounted amongst the greatest of its kind in all the world, to the discoverer and explorer of this region and the apostle and founder of the Church in mid-America. To my mind the sequence of events above alluded to borders upon the extraordinary. In an age of greater faith it might be thought supernatural. We are assured that "God moves in a mysterious way his wonders to perform."

Suppose, however, that our facts be disputed or our reasoning be considered faulty or far-fetched; then, disregarding all relationship depending upon identity of site and conversion of property we may note an even more direct connection between Father Marquette, the founder of the Church in this region and every developemnt of that Church, including the great religious and educational institution to which reference is made and including also the elevation of the leader of the church to the cardinalate.

Consider now every development of the Church since it was established here by Father Marquette, including the millions of communicants, their good lives and works, all the magnificent churches, schools, hospitals and charitable institutions from the Great Lakes to the Gulf of Mexico and from the Alleghenies to the Rocky Mountains—all developed from the Marquette foundation, and of them all what promises to be the greatest? Unquestionably, the University of St. Mary of the Lake. And what the greatest distinction? The elevation of a successor of Father Marquette to a dignity second only to the Papacy.

Is it not most fitting then that these momentous events, the establishment of the Church and the supreme achievement and advancement thereof be the foremost subjects of consideration on this quarter millennium anniversary?

Considered from whichever angle one may choose it seems fitting to link together these great events as well as these two great actors in them. We accordingly desire to signalize and memorialize in a small but permanent manner this obvious relationship by placing in the newly established University of St. Mary of the Lake a tablet in gold, graven with the likeness of the most distinguished successor of Father Marquette and the refounder on a monumental scale of the institution first established upon ground consecrated by the foot-



prints of the saintly missionary, or, at any rate, the institution that marks the highest development of the Marquette foundation.

Monsignor Purcell, on behalf of the Illinois Catholic Historical Society, I have the honor to present to you for the University of St. Mary of the Lake this portrait of George Cardinal Mundelein as a memorial of the two hundred and fiftieth anniversary of the arrival and sojourn on the site of Chicago of Reverend James Marquette, S. J., to whose labors and inspirational influence, and believably for other reasons as well, the institution owes its existence.

Mr. Thomas A. O'Shaughnessy was then introduced and spoke as follows:

#### ADDRESS OF THOMAS A. O'SHAUGHNESSY

I have been asked to speak on Marquette from the standpoint of art. It was my privilege to be the grandson of one of Chicago's pioneer citizens who with Ossian Guthrie helped in building the Illinois and Michigan canal.

Coming to Chicago from my native state, Missouri, some years ago, I met with Ossian Guthrie and he so thrilled me with the story of Marquette and his certain knowledge as to definite locations where Marquette had lived and labored for the development of America and particularly of this district that I could envision the scenes of Marquette as Marquette lived them. Ossian Guthrie was so clear and convincing that I differed then with most historians of this section who had asserted that Marquette had never set foot upon the territory of Chicago proper. I undertook to prove the truth of Ossian Guthrie's statements and with the co-operation of the Chicago Historical Society I am happy to say that those who held to minute details and overlooked big facts in history were confused; and the story of Father Marquette was heard, proven and accepted as a matter of historical fact. Dr. Schmidt was the representative of the Chicago Historical Society which made that finding which has since been accepted as undisputed fact. Delvers into history too often keep their eyes fastened upon inconsequential details and overlook big facts. Dr. Schmidt, Caroline McIlvain and William D. Kerfoot, representatives of the Chicago Historical Society, went over the entire Chicago district with Ossian Guthrie and the story of Marquette's having been the first white resident of Chicago was made clear and accepted as fact.

My activities in this matter were due to the fact that as an artist I realized the magnificence of the picture that Father Marquette's life means. I realized the helpfulness to Chicago and to all America

of making that wholesome picture clear to the growing children. I hope that the people of Chicago will soon be privileged to see one of the most beautiful monuments that has been reared in this city marking the very spot upon which Marquette, in the heart of Chicago, erected the first white habitation when he dedicated the ground upon which this city stands forever to the Immaculate Mother of God. I thank you

Hon. William E. Dever was next presented and addressed the meeting as follows:

#### ADDRESS OF HON. WILLIAM E. DEVER, MAYOR OF CHICAGO

Right Reverend and Reverend Fathers, Ladies and Gentlemen:

The statement of the Reverend Chairman that I am quite busy is true. From reading the daily papers you learn enough of me to know that I am busy talking if nothing else.

This is the third Marquette celebration this week. There are many other activities in this city; but I did think and do think that this occasion is so significant that the Mayor of Chicago, whomsoever he might be at the moment, should by his presence if by no other means, signify his deep interest.

One of my cabinet members, Mr. Joseph J. Thompson, is deeply interested in the history of Father Marquette and his sojourn in Chicago. I think as the chairman has already said, that when Mr. Thompson lauded others by name for their endeavors to do honor and credit to Father Marquette, he left himself too much out of the picture. I want to say a word about the work he has done and is doing, through which he will definitely fix the name and character of Marquette in the permanent history of this city so that it will be known of all men. His great constructive work is a labor of love and has engaged him through many years, developing not only the life of Marquette but the history of discovery, exploration and development of Chicago and indeed the entire Mississippi Valley, and as best he may he is seeking to impress upon his own and succeeding generations the debt we owe to the devotion and sacrifices of our progenitors, that all may be better citizens of his and our beloved city and country. I take pleasure in paying my respects to Mr. Thompson because I have known of his work through all the years of his labors. He is preparing a comprehensive history that will be a source of genuine satisfaction to all his readers, an authoritative text book on the subjects he treats and a monument to his labors and devotion.



I wish also to pay my respects to Mr. Thomas O'Shaughnessy, who likewise said little about himself and his work. The big things done in the name of organizations, whether social, political or religious are frequently loaded upon the shoulders of ardent spirits. When we think of the relation of Father Marquette to Chicago of bringing the name of Father Marquette to public notice we should not forget all that Mr. O'Shaughnessy has done for the cause.

My attention has been attracted during the last few days to the career of Father Marquette not alone as viewed by the historian but as well by the man who keeps a record of the political, the social and the physical developments of great communities and who recognizes him as one who had something definite to do with the great physical progress of this region. This lone man traversed the wilds and haunts of savages, seeking the salvation of souls, primarily of course, but he observed and recorded and reported as accurately as if he had been a fiscal agent the physical conditions and advantages of the regions of his discovery and exploration. He reported the conditions of soil and climate and production and especially of waters that must make the Mississippi Valley with intelligent development the greatest community of all time, the most fortunate region in all the world. As if by intuition he and his companion, Jolliet, traced out the natural waterway connecting the great Lakes with the Gulf of Mexico and upon these first visits of white men to our soil two hundred and fifty years ago showed all succeeding generations the answer to the transportation problem from what was to become the great metropolis, Chicago, to the gulf of Mexico and the high seas. We have been too slow to avail of the route marked out, but I confidently expect that the twenty millions of dollars which our legislature has appropriated will soon be wisely utilized to make the Marquette water route all that it should be in keeping with the needs and requirements of our great city and state.

I am very proud indeed that our progress had its beginning in the religious mind and soul of a man as great as Father Marquette. If we consider only the temporal results of his work we haven't told the complete story, because after all, his great work was not picturing or preparing for the creation of the great physical development. His heart and mind were devoted to the interior development of man himself. He turned savagery into civilization and laid the basis of this religious community. Those are things bringing comfort to those in public office who know of the materialism and cynicism of this age. And so long as this city exists, so long as we who have survived to participate in the 250th anniversary, so long as we

follow lines pointed out by Marquette, both in our physical development and moral and intellectual progress Chicago will continue to be a great city, a great community, and we hope it will even be greater.

I think this is a subject well worthy of an orator. I do not wish to take the time of the distinguished gentleman, Mr. Quin O'Brien, whom you are to hear. I came here as a privilege and as the chief executive officer of the city first inhabited by Father Marquette. I regard this as an occasion which must interest all good citizens of Chicago.

Next followed Hon. Quin O'Brien, the orator of the occasion who spoke as follows:

#### ADDRESS OF HON. QUIN O'BRIEN

We have assembled to-night to pay homage to the name and memory of one of the great benefactors of humanity,—a young French nobleman who scorned pedigree and purse that he might carry Christ's Cross and die for savage fellow men,—a humble Jesuit priest who invaded a wild continent with no weapons but a canoe and a crucifix, an inspired idealist, who sought to found an empire on the Rock of Ages—an intrepid explorer, who, like Columbus, staked his mortal life against distances, difficulties and dangers and died a martyr unconscious of his success. The life and achievements of Father Marquette is a theme more suited for an epic poem of Homeric proportions than for a brief commemorative talk. The Iliad acclaims no heroism to match his colossal courage. Ulysses compassed not half so much in all his fabled wanderings.

About ninety miles northeast of Paris, in one of the most picturesque parts of northern France, lies the ancient fortified City of Laon. Its lofty citadel hill is crowned with historic edifices that are eloquent of fifteen centuries of civic renown. The massive ruins of a baronial castle speak of the days of Caesar and Charlemagne; the time-defying masonry of Abbeys and Colleges tells of the pre-Renaissance centuries when this was the greatest center of learning in all Europe; the beautiful Gothic Cathedral, concealing its age of seven hundred, presides over the whole with majestic dignity, and reveals why Laon is so rich in triumphs of art, learning, statesmanship and culture. But it is not in the tales of Caesar, or Charlemagne nor of the eighty-seven Bishops, three Popes and four Saints which Laon has given to the world, nor of the great Anslem or Abelard who taught there that the American tourist is most interested, but the fact that there was born and reared Father Jaques Marquette,



the Jesuit missionary and explorer, the discoverer of the site of Chicago and the Mississippi River.

Born of wealthy and noble lineage in the age of Richelieu and "The Three Musketeers" when adventure and romance were in flower, when young French noblemen yielded to the call of pomp, power and pleasure, young Marquette was put to a severe test. His father, a favorite of the King of France was a rich Judge and diplomat of vast estates and prestige, and naturally wished his talented son to prepare for high office in the State or Army. His mother, Rose De LaSalle, was a lineal descendant of Jean Baptiste De LaSalle, founder of the Order of the Christian Brothers, and mother of Sister Francoise, who founded a similar Order called Marquette Sisters for the free education of girls. His father and brothers urged him to a life of worldly honors, power and luxury. His mother and sisters advocated Christ's ideal of service, suffering and sacrifice. He was at the crossroads at which every boy sooner or later must choose, but how few with such extreme contrasts and temptations! Oh what a soul test was there! More severe than was ever put to a boy since the certain rich young man of the Gospel in the Divine presence of Christ himself, shrank shuddering away. But be it said to his eternal honor and glory young high-spirited Marquette at the early age of seventeen freely gave up his fortune and the world with all its pomps and pleasures, took up his cross and decided to become a Jesuit Missionary.

The next twelve years were spent in his native land, studying and teaching in the Order. He sometimes chafed under the rigors and confinements of the cloistered life, especially when news came of the struggles, suffering and triumphs of his missionary brothers in the wilds of America or in other remote parts of the world. He studied carefully the life and methods of St. Francis Xavier and others in their mission work in Asia and elsewhere, and ceaselessly prayed and repeatedly petitioned his superiors to send him to America. Whether they feared that his physical frailties and gentle nature were unequal to the hardships or that his services as a teacher and lecturer seemed more valuable in their numerous schools of France, the records are silent.

At last, in sixteen sixty-six, when he was twenty-nine years old, they yielded to his entreaties, and sent him to Quebec for service among the Indians. He spent the first two years learning the languages, customs and traditions of the various tribes until he mastered six of their principal languages and several dialects; and then with a few companions he labored taming, teaching and christian-

izing the Indian tribes who roamed in the vicinity of the upper Great Lakes. So successful was he that he was placed in charge of missions at Sault Ste Marie, at La Pointe Desprit on the southwest shore of Lake Superior, and at Mackinac. Between these outposts he spent four years moving from one to the other as the various attacks of the fierce Indian warfare necessitated.

At that time America was a wild, unexplored wilderness, save a narrow strip along the Atlantic seaboard. Its geography, its rivers, its resources were but little known except from rumor and wild surmise. The Indians told of still fiercer savages, animal monsters and demons which infested the interior and slaughtered ruthlessly. They also told of a mythical river, so large that it was called "The Father of Waters," and carried in its mighty flow the contributions of thousands of rivers and lakes. Whether it flowed into the Atlantic, the Pacific or the Mexican Gulf was not known. France and the Catholic Church were desirous that this river and the vast domain which it drained should be discovered and explored; but the task was beset with almost insurmountable dangers and probably death. It required daring men, who were inured to living and suffering in the wilds, who knew the Indian language and habits, who had the scientific knowledge to explore, interpret and record what they saw, and who had the zeal and courage to face death in any form. Such a task called for volunteers. Father Marquette had all the qualifications for it, except possibly the requisite physical strength. He decided to chance everything in the attempt. In the Spring of 1673, in company with Louis Jolliet of Quebec, an agent of Governor Frontenac of Canada, and five Frenchmen, supplied with two frail birch-bark canoes, some dried meat and Indian corn, he started out on one of the most hazardous ventures, among wild nature, wild beasts and wilder men that ever challenged the courage and endurance of men.

It is not possible in this brief address to trace the long perilous course they took through lakes and rivers and overland, nor to recount the adventures, the Indian and animal attacks, the wounds, the sickness, the hunger, the hair-breadth escapes, they endured during that four month journey which covered more than two thousand five hundred miles. Largely by means of the Fox and the Wisconsin rivers, they reached the Mississippi on June 17, 1673, at the site of Prairie du Chien, Wisconsin. They spent another month exploring the Mississippi and its tributaries from there to the mouth of the Arkansas. Learning from the Indians the characteristics of the river from that point to the Gulf of Mexico and fearing the hostility of



the Spaniards and strange southern Indian tribes they returned, paddling their canoes up stream on the Mississippi and Illinois rivers and then on the Chicago river and Lake Michigan to the mission at Green Bay, Wisconsin. Here, weak and pallid from long illness and hardships Marquette put up for the winter. Jolliet and his companions with records and trophies of the trip pushed on towards Quebec by canoe, but it capsized in the LaChine rapids of the St. Lawrence near Montreal, causing a loss of part of the crew and all of Jolliet's papers. Marquette never heard of the loss of his faithful companions and the papers.

Weak, wasted, and sick almost unto death, he stayed at the mission camp all winter, intending to return in the spring to found a mission among the Illinois Indians as he had promised them the fall before. His malady and weakness detained him until late October, when with two Frenchmen in a canoe, he set out to brave the rigors of the late fall and early winter on Lake Michigan. Half way down the west coast he was joined by nine canoes of Illinois and Pottawatomi Indians as an escort. Storms, ice-flows and Marquette's illness delayed them and it was the 4th day of December two hundred and fifty years ago when they reached the mouth of the Chicago river which Marquette's diary records "was frozen to the depth of half a foot."

The curtain of history thus rising on the site of Chicago revealed no promising or prophetic scene. No reception committee greeted the distinguished visitor. No Greek chorus chanted a "happy prologue to the swelling act of an imperial theme." No heavenly choir heralded the miraculous birth of a future metropolis. All was cold and cheerless with no sign of life except the snow tracks of wild turkeys and buffaloe on the frozen marshes and low sand dunes lying between two wildernesses, the one of water the other of prairie, over which the icy blasts swept for a thousand miles. The pioneer priest with numbed hands wrote in his journal, "the land along the shore is good for nothing." If he could have been vouchsafed a vision of the Chicago of today with its three million people, its matchless lake-front boulevard lined with soaring edifices and heaven-pointing towers, his prayers in the snow would have been changed to paeans of joy as he would cry out with us of today:

"Thou wondrous blossom of the West  
We are so passing proud of thee!  
'See,' say we to the elder world,  
'How cities grow when men are free.' "



HON. QUIN O'BRIEN

Orator of the occasion of observance of 250th anniversary of  
Father Marquette's arrival and sojourn on the site of Chicago,  
December 7, 1924.





A great cross on the bank of the south branch of the Chicago river at Robey Street now marks the spot where the sick explorer spent the harsh winter in a rude cabin, praying, fasting, saying Mass and teaching his Indian visitors the elements of Christianity. The following spring he went on to the Illinois Indian settlement at Kaskaskia (now Utica in La Salle County) where he established the promised mission and with his fast ebbing vitality, instructed thousands of these simple people of the prairie and forests who sat in circles as in an amphitheatre, first the chiefs and elders to the number of five hundred, next the warriors and boys numbering fifteen hundred and last the women, girls and children, in the truths of the Catholic faith. His farewell was taken Easter Sunday. The drooping apostle felt the approach of death and hurried back to die at his beloved Mackinac. A large escort of the Illinois accompanied him as far as the mouth of the Chicago, where his two devoted companions laid him in a bark canoe and on bended knees paddled along the south and east shores of Lake Michigan. The lake was choppy, the journey slow and painful and the invalid sinking fast. He ordered them to land at the mouth of a river at the present site of the City of Ludington, Michigan, where on a knoll in the wilderness on Saturday night, May 18, 1675, he laid down to die. He gave minute directions to his men for his burial, administered the sacrament to them and as they held the Crucifix before his fading eyes in the flickering firelight, they heard him give fervent thanks to God for being a missionary of Jesus and for the privilege of dying like St. Francis Xavier for a strange race in the wilderness on a day dedicated to the Virgin Mother, the patron of all his labors.

His real funeral, befitting his life and martyrdom for the red men, was to come later. The sad news of the death of their "great black-robed apostle" spread far and wide among the Indians and the fact that like Moses of old he was buried in a strange land denied his prayer of lying among his people at St. Ignace. The following year a band of Kiskakon Indians whom he had instructed and converted at LaPointe and a like number of Iroquois went to his lonely grave and in accordance with their tribal customs exhumed the body and dissected it, "cleansed the bones and exposed them in the sun to dry;" then, carefully laying them in a box of birchbark they set out to bring them to the mission of St. Ignace at Mackinac. Thirty canoes filled with bronzed pallbearers and mourners made up the strange funeral procession which moved slowly on the water over two hundred and fifty miles. They were met by another procession headed by Jesuit fathers, who intoned the *de profundis*. After a



solemn *Requiem* Mass the martyr's bones were again interred in a vault beneath the mission church at St. Ignace, where they rested for more than two hundred years, when some of them were removed as sacred relics to the Jesuit College in Milwaukee which bears his name.

The historian Bancroft in a tribute to this intrepid leader of the army of "slaughtered saints whose bones lie scattered" in their heroic efforts to achieve "the amazing miracle of America," said, "the people of the West will build his monument." The State of Wisconsin has placed his statue in the Hall of Fame in the Capitol at Washington; the State of Michigan has replicas of this statue in the City of Marquette and at Mackinac; the State of Illinois has not yet done justice to the memory of the man who wrote the first chapter of "her wondrous story." He should be memorialized not only in bronze and marble, not merely in history, song and story, but in some colossal extension of the work he started in some public improvement of continental scope. What could be more fitting than the consummation of a Deep Water system to be known as "The Marquette Waterway," running from the Gulf of St. Lawrence to the Gulf of Mexico, along the water routes which Marquette first explored, making a Rosary of Commerce on which States and Provinces would be the beads and great cities the resting places?

But whether it is given to the great waterway or not, the name and memory of Father Marquette will never die. His bloodless victories of peace will outlive most of the battles which now form the staple of history, because with the cross of Christ he made the supreme sacrifice to explore a continent and Christianize a race.

"He was a man, co-equal with his fate, who did great things unconscious they were great."

Father Marquette's memory will live as Columbus lives, as Father Damien lives, as St. Xavier lives, because he labored, lived and died not only for the children of his age, but for unborn millions. In the ransomed souls of an alien race, in the fertile fields he opened to civilization, in our matchless metropolis which marked his winter camps and guards his memory, in the renewed splendor of the cross he bore and which he enriched with his sacrifices, Father Marquette lives now and will live forever.

QUIN O'BRIEN.

The meeting closed with musical numbers and benediction by Very Reverend William H. Agnew, S. J., President of Loyola University, Chicago.

## OBSERVANCE AT THE MARQUETTE CABIN SITE

On the 14th of December, 1924, an observance was held at what is known as the Marquette Cross, by arrangement of Miss Valentine Smith.

In his journal written at the time he was in what has become Chicago, Father Marquette says he was "at the entrance to the river" from the 4th to the 11th of December. Under date of December 12, 1674, he wrote as follows:

As we began yesterday to haul our baggage in order to approach the Portage, the Illinois who left the Poutewatamis arrived, with great difficulty. We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold. During our stay at the entrance of the river, Pierre and Jacques killed three cattle and four deer, one of which ran some distance with its heart split in two. We contented ourselves with killing three or four turkeys, out of many that came around our cabin because they were almost dying of hunger. Jacques brought in a partridge that he had killed, exactly like those of France except that it had two ruffs, as it were, of three or four feathers as long as a finger, near the head, covering the two sides of the neck where there are no feathers.

And under date of December 14, 1674, he made the following notations:

Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Illinois passed yesterday, on their way to carry their furs to Nawaskingwe; we gave them one of the cattle and one of the deer that Jacque had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver-skins at our feet to get some pieces of it; but we returned these, giving them some pipefuls of the tobacco because we had not yet decided whether we would go farther.

On December 15th and 30th, January 16th, 24th and 26th, February 9th and 20th and March 23rd, 30th and 31st, he made notes of what was occurring and what he and his two companions were doing, the first written records ever made in what is now Chicago.

With these notes and memoranda it was possible to locate with a degree of accuracy the stopping places of the great missionary. Of the first stopping place he says plainly it was "at the entrance of the river." Of the second he says it was "near the portage, two leagues up the river." In 1907 under the urging of Miss Valentine Smith, Mr. Thomas A. O'Shaughnessy, Ossian Guthrie, Dr. Otto L. Schmidt and Miss Caroline McIlvaine steps were taken which resulted



in fixing a point now marked by the junction of Robey Street and the Drainage Canal as the site of Father Marquette's second stopping place in what became Chicago. With the permission of the owner of the land and the aid of a neighboring lumber company a mahogany cross was raised at the spot which still stands.

It was at this cross that the devotees of Father Marquette gathered on Sunday afternoon, December 14th, 1924, to commemorate Father Marquette's residence there two hundred and fifty years ago.

The trustees of the Sanitary District of Chicago placed at the disposal of the party journeying to the cross the *Robert R.*, the smart little steam vessel which does duty on the river and canal, and was personally represented by Hon. John Jontry, who made everyone welcome. Mr. Murray Blanchard represented the Illinois Waterways Commission and contributed to the comfort of the pilgrims. A press report of the meeting reads in part as follows:

The celebration was held at the foot of the giant mahogany cross to the priest-explorer's memory at Robey street and the river. Miss Valentine Smith, city archivist during Mayor Carter Harrison's administration and who headed the municipal committee that placed it there, presided.

Representatives of the French and British governments and Mayor Dever, as well as of the leading historical and patriotic societies of Chicago, participated. A delegation comprising the principal officers of the Daughters of the American Revolution in Chicago took a conspicuous part.

A telegram expressing the hope that Congress would grant the Sanitary District's appeal for 10,000 cubic feet of water was sent to Secretary of War Weeks at the conclusion of the meeting.

"An eminent engineer recently was asked to name the father of the present deep waterway plan," began Alderman Johntry. "His immediate response was 'Jacques Marquette.'"

#### JESUIT MAKES ADDRESS

Other speakers included M. Henri Didot, French vice consul; the Hon. Douglas Rydings, British vice consul; Assistant Corporation Counsel Joseph J. Thompson, representing the mayor; Dr. Otto L. Schmidt, president of both the Illinois and Chicago Historical Societies; Murray Blanchard, engineer for the Illinois Division of the Sanitary District, and Alphonse Campion, president of La Mutuelle, the the first French society established in America.

The Rev. Herbert C. Noonan, formerly head of Marquette University but now president of St. Ignatius College, who delivered the invocation, also spoke as a member of the religious order that brought the Jesuit explorer to America.

ADDRESS OF REV. HERBERT C. NOONAN S. J.

*The Spirit of Pere Marquette*

We are all prone to hero-worship. Every man admires those great personages who have flashed like meteors across the pages of history. Even Napoleon Bonaparte, who wrote twenty years of European history in human blood, has a host of admirers because of his wonderful campaigns. General Ulysses S. Grant is hailed as a renowned warrior because his military plans were crowned with success, which, as Cicero tells us, is one of the marks of a great general.

Marconi, Tesla and Edison are the objects of praise in the scientific world because of their inventive genius.

The name of Washington, as the Father of his Country, and that of Jefferson, as the Sage of Monticello, who was the great exponent of democracy, are household words. Abraham Lincoln will always be held in honor as the Great Emancipator.

Gladstone will ever be reckoned among the world's illustrious historical personages because of his achievements as prime minister of Great Britain. Those who knew him intimately also revered him because of his ardent religious nature and true Christian charity. A little street sweeper for whom Gladstone always had a kind word fell ill and was sought out in his poorly furnished attic room by the renowned statesman. As the busiest man in the empire, who was filled with the spirit of Christ, took his departure, the sick boy remarked to a chum: "It isn't so lonely here now that Mr. Gladstone has talked with me a little while and prayed with me and left that piece of silver on the table." Esteemed as an intellectual giant, the British premier was equally renowned as a highly spiritual man.

Father Damien, "the hero of mournful Molokai," whom Robert Louis Stevenson immortalized when a bigoted clergyman attempted to cast aspersions upon him whose sublime deeds "robed with honor the ignominy of leprosy," will always be revered and loved because he lived and died for the forsaken lepers in that distant isle of the Pacific.

We all admire those who have done great things, who have accomplishments to their credit. If these achievements are spiritual and eternal they will be rated more highly than those which are natural and temporal.

Father James Marquette, whom we are honoring today, will always be remembered as the joint discoverer, with Louis Joliet, of the Mississippi River. He has a still greater title to glory as a priest and missionary in quest of immortal souls that were redeemed by the



precious blood of Christ. Had he not been a missionary, Marquette would not have been an explorer. Discovery and exploration were only a means to an end in the mind of the great apostle.

On December 4, 1674, James Marquette landed at the mouth of the Chicago river. This great event was suitably commemorated December 4, 1924, on the 250th anniversary. On December 12, 1674, Marquette and his two devoted companions, Jacques Le Castor and Pierre Porteret who had dragged their canoe along the ice on the way to the home of the Illinois tribe, found a deserted log cabin that had been the property of French hunters. It was built on a spot six miles from the river's mouth, at the foot of what is now Robey Street. As the ice was getting thicker daily and there was no prospect of a thaw, and as the missionary was feverish and exhausted, it was decided to spend the winter months in this cabin. This large mahogany cross before which we are now holding the commemorative exercises of this event, a cross that was erected in 1907 to commemorate the discovery of the Mississippi by Marquette and Jolliet on June 17, 1673, marks the spot upon which this log cabin stood. I may remark, in passing, that our worthy chairman, Miss Valentine Smith, was one of the members of the committee that was instrumental in having the cross erected.

This spot is, indeed, sacred to me because it witnessed the efforts of a brother Jesuit, two and a half centuries ago, to reach the Indians of the Illinois tribe and bring them the glad tidings of redemption.

It is sacred to me, too, because it was comprised in the limits of the Holy Family parish from 1857 to 1873. All who are connected with Holy Family Church and St. Ignatius College, therefore, deem this ground holy. Brother Thomas Mulkerins, S. J., who has spent forty-five years of his life as sacristan of the Holy Family Church, and Mr. Joseph J. Thompson, the erudite editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW, stand sponsors for the accuracy of the above statement.

Another reason why this spot is dear to me is because my Alma Mater, Marquette College of Milwaukee, was named after the great missionary who lived on this ground which is now in the very heart of the great city of Chicago, during the trying winter months of 1674 and 1675. This school, named after the great missionary and explorer whose residence in Chicago two hundred and fifty years ago we are commemorating this afternoon, was founded in 1880 and developed into a university in 1907. Having been connected with Marquette University from 1915 to 1922, I learned to know that Marquette is as dear to the people of Wisconsin as he is to the people of Illinois,

and that the institution which has honored the great Jesuit missionary and which has treasured his relics since their discovery by Father Jacker in 1877, has caught his spirit and derived inspiration from his name.

What that spirit of Pere Marquette was we may gather from the fact that he devoted himself to his labors as a missionary with such zeal and assiduity that his body gave way under the strain. Nine short years after his arrival in America, in the year 1675, the intrepid soldier of the cross breathed his last on the eastern shore of Lake Michigan near the site of the city of Ludington. "*Consummatus in brevi, explevit tempora multa.*" Marquette had chosen St. Francis Xavier as his model and his prodigious labors among the Ottawas and Hurons, his zeal, his long journeys covering over two thousand miles, his mastery of a large number of Indian languages, his meekness, patience and fortitude, his personal sanctity, give him a high place among the close followers of "The Apostle of the Indies."

As Marquette imitated Xavier in his zeal for the propagation of the Faith and his yearning to bring countless tribes captive to the feet of Christ, in a word, as he imitated the older missionary in life, so, too, in death. Marquette had the great grace of dying alone and forsaken—forsaken by all save the Master and the Blessed Mother of God for whom he always cherished a tender, child-like affection—in a desolate hut on the eastern shore of Lake Michigan, far from his home in sunny France, far from Laon and those near and dear to him, truly a martyr of charity, dying for souls most precious in the eyes of the Redeemer.

For well nigh two centuries the name and achievements of Pere Marquette seemed buried in oblivion. From 1700 to 1877 the last resting place of Marquette was unknown; but, in the latter year, Father Jacker of St. Ignace discovered some fragments of the bones of the great missionary and requested the Jesuit Fathers of Milwaukee to accept them as a precious deposit to be preserved in perpetuity. From that time on Marquette's name was on the lips of many. Many cities vied with one another in doing honor to his memory.

In the years 1887 and 1897; again in 1904, 1907, 1909 and 1910; and finally in 1923 and 1924, Bancroft's prophetic words, "The people of the West will build his monument," were to some extent fulfilled.

In 1907 Chicago honored the Jesuit discoverer of the Mississippi by erecting the large cross before which we stand. During this year, 1924, much has been said in praise of the great missionary and explorer to whom the State of Illinois is so deeply indebted. Let us



hope that something will be done in the near future, that a monument will soon rise which will be worthy of the city of Chicago and of the hero who was the first white man to reside in this city and to forecast its future greatness.

If the spirit of Marquette can be learned from the study of his life, it can also become manifest from the study of Trentanove's statue, a replica of the one that graces Statuary Hall in Washington, and from the character traits that appear in Lamprecht's well-known painting of the missionary. Both statue and painting are to be found in the main reception room of Marquette University.

The statue brings out Marquette's characteristics as a priest and missionary, his calmness, dignity and self-possession. Self-control, achieved through years of effort, appears in every outline of Trentanove's creation. The Florentine sculptor emphasizes the missionary traits more than those of the discoverer.

On the other hand, the Munich artist brings out the qualities of the discoverer and explorer, alertness, rapt attention, courage, enthusiasm and initiative. Lamprecht pictures Marquette as standing in his canoe looking westward towards the Mississippi. What a depth of longing there is in that look! The dusky savages, grouped about the canoe, have fixed their gaze upon the Black-Robe. A weeping Indian woman is begging him not to risk the fancied dangers that threaten his life in a westward journey. Two Miami guides are pointing towards a portage from the Fox River to the Wisconsin.

As we know from history, the words of those guides did not fall on unheeding ears. Before they had ceased speaking the canoe was pushed back into the water, the voyage up the Fox River continued, the portage reached and crossed, the Wisconsin followed, until its waters mingled with the turbid stream of the Mississippi.

If we make a comparative study of the creations of the Florentine and Munich artists, one of which supplements the other, we form the same concept of the spirit of Marquette as we derive from the study of his life and heroic achievements.

It is the spirit of an enthusiast filled with love for the Master. Such love must be translated into deeds; for genuine and all-consuming as it is, it must find an outlet. Marquette viewed the deeds that are done on behalf of one's fellow-man, created in the image of God, as expressions of divine love. His life of devoted service to mankind was divine in its motive. His altruism was not selfishness in disguise, because God was ever present to the great missionary. To such a soul the heavens always proclaim the glory of God. The towering



Photo Courtesy International News Reel

### THE MARQUETTE CROSS

Observance of 250th anniversary of Father Marquette's residence on the site of Chicago, held at spot where his cabin was located, on December 14, 1924. Rev. Herbert C. Noonan, S. J., seen bestowing blessing. Near about the cross are, at left, M. Henri Dido, French Consul at Chicago, Miss Valentine Smith, Alphonse Campion, Mrs. Amos W. Walker, Madame Henri Dido, Bettie Walker, and visitors; at right, Murray Blanchard, Joseph J. Thompson, Alderman John Johntry, Mrs. Henry Grien, Mrs. James Hutchinson, Mrs. Louis Hopkins, Mrs. Daniel W. Earle, Regent Chicago Chapter D. A. R., and a delegation of Daughters of the American Republic.





mountain and the tiny rivulet serve as stepping stones by means of which man mounts to the very throne of the Most High.

Marquette had vowed undying service to the cause of Christ. In the tabernacle of his heart the Master was enthroned. There was no person or thing that could dispute His regal sway. Christ was ever in the heart and on the lips of the heroic missionary. Marquette was a knight in the service of the Master; his spirit was the spirit of chivalry and of knighthood such as the world knew when knighthood was in flower.

Our beloved country has much to learn from this hero whom we may revere and honor without danger to ourselves. If America wishes to retain the high position which she now enjoys among the nations of the earth; if she desires to develop men of the type of Washington and Lincoln, whose lives were spent in the service of their fellow-men, she must call a halt on selfishness and check the modern tendency towards materialism. The advance of the commercial spirit in our day of frenzied finance is a threat against the life of idealism.

How can altruism live if the dollar be allowed to rule the nation? In a country where selfishness has its deadly grip upon the throat of the nation the higher life must perish, idealism must die, and the things of the spirit must be stifled.

Unless the waves of materialism are beaten back, some future Gibbon will pen the sad story of "The Decline and Fall of the American Republic."

Trentanove's exquisite statue of Marquette was placed in the Statuary Hall in the Capitol Building at Washington because the life of the great missionary and explorer was one of consecrated service to mankind. Marquette is in the midst of statesmen, generals, and heroes, men of varying religious beliefs and of different eras of our country's history, men in whose lives idealism reigned, characters of the type of John Winthrop, Roger Williams, Washington, Jefferson, and Abraham Lincoln.

The intrepid missionary and explorer is not out of place in that galaxy of national heroes; for his life was one of consecrated service. Filled with the love of God, he proved that love by deeds of unselfishness, by acts of sublime sacrifice on behalf of those for whom the Master offered up His life. The State of Illinois and the City of Chicago must ever keep in loving remembrance the name and memory of Pere Marquette.

May we not cherish the hope that some hero-worshiper in our great and prosperous city, mindful of the difference between true and false



heroism, will pay tribute to the true type by building a suitable monument to Pere Marquette?

Chicago will honor itself by paying tribute to true greatness, and a statue combining the characteristic traits of the heroic missionary-explorer, as revealed in the artistic creations of Lamprecht and Trenanove, will not only make known to future generations the spirit of Pere Marquette, but also teach the nobility of a life, filled with divine love and dedicated to the service of mankind.

HERBERT C. NOONAN, S. J.

*St. Ignatius College,  
Chicago.*

# TWO HUNDRED AND FIFTIETH ANNI- VERSARY HISTORY OF ILLINOIS

BY JOSEPH J. THOMPSON, LL. D.

## FOREWORD

In the following chapters will be found, as nearly in chronological order as it seems practical to adopt, the story of the discovery, development and progress of the great state of Illinois.

The record of the geographical division of the world, which has for more than three centuries been designated by some form of the title "Illinois," as it may be gathered from various sources, includes some of the most interesting events that have been chronicled with reference to the Western continent.

From the first lofty accounts of the region, penned by the saintly and erudite Father Marquette, to the latest incident of historic interest in the year 1924, when this work concludes, the march of events is interesting, striking, majestic, justifying the pride in their commonwealth felt by the residents of Illinois.

It would tax the ability of a writer much greater than the present author to do complete justice to this great state, and the great men and women who have populated and developed it. The chronicler is largely confined to the task of setting down important events as they have occurred. It is not for him to call forth the shadows of the great departed, and command them to pass in panorama, to be viewed in the light of their efforts and achievements. If one could people a great stage with all the men and women of the past who have rendered special services and conferred signal benefits upon our state, making visible their noble deeds, then indeed would we have approached the honor and the service due such a community. How far short of this ideal the present effort falls the writer is painfully aware, but the shortcomings are of mind and not of heart.

As one passes from chapter to chapter, and from event to event, in this narrative, he will be struck by the fact that this has never been an ultra-conservative community; indeed, if he shall take occasion to note the fact, he will be surprised at the frequent outbursts of violence and evidences of intolerance. The conviction will be thrust upon the reader that the citizenry of the state always has been quite contentious. Radicalism may be said to have been a feature of the Illinois populace, and no stratum of society has been immune from such infection. The radicalists in high places, amongst



the learned and exclusive, have been as violent in Illinois as the lowly and unlettered, and it is worth noting that the radicals of the self-styled better element, have been as frequently, at least, if not more frequently, proven erroneous than those of the less pretentious. It is consoling, however, to reflect that despite temporary aberrations and violent outbursts, sometimes doing present injustice or injury, in the end good judgment usually prevailed, and the people, through their law-making bodies or otherwise, have generally arrived at sound conclusions, and so far as is perhaps humanly possible wrought justice and righteousness.

It is recognized that the present is perhaps a more intimate and personal work than books of this character usually are. It purports to record what the author believes to be of chiefest interest to all classes of people, and to give appropriate attention proportionately to such features. Few books of history have perhaps said so much concerning religion and nationality, for example, but what is said here seems to be fully justified, if we really believe what we profess with respect to such subjects. It may be an occasion of some question that in speaking of religious events or considerations the Catholic Church is so prominently, and frequently first mentioned. This should occasion no surprise, since that Church was first in time, and has always been predominantly first in membership, and generally in every feature of church work and development. Racial strains, too, have been greatly influential in Illinois, and deserve much more consideration than has usually been given such topics.

A special work of this nature is amply justified by the important position of the region which has so long borne the name of Illinois. It deals not alone with the present state, but with a territory equal to some of the greatest empires, and involves a great section of America. If New England, the Pacific slope or Mexico, for example, deserve special treatment in history, then, indeed, is the history of the Illinois country worthy of special study.

The present writer is under heavy obligations to many others who have delved into the record of this region, and by means of notes or otherwise gratefully acknowledges such obligations.

JOSEPH J. THOMPSON.

## CHAPTER I. MARQUETTE AND JOLIET

1. *Father James Marquette and Louis Joliet.* The first men of the white race that are positively known to have been in Illinois were Father James Marquette, a Jesuit priest, Louis Joliet, a Canadian Frenchman and five Canadians who accompanied them to assist in rowing the boats in which they traveled and in procuring food and performing other necessary work. The journey which brought them to Illinois was undertaken at the direction of the French government. Many reports of the existence of a great river to the west of the French settlements in Canada had reached the white inhabitants and the discovery and exploration of the region where the river was said to be had long been much desired. It was not, however, until the year 1672 that definite action was taken and the men were selected to undertake the voyage. Father Marquette tells of this action on the part of the government in a letter he wrote some time afterward describing the journey.

2. *Directed to Undertake a Voyage of Discovery.* "The feast of the Blessed Virgin—whom I have always invoked since I have been in this country of the Ottawas, to obtain from God the grace of being able to visit the nations who dwell along the Mississippi River—was precisely the day on which Monsieur Joliet arrived with orders from Monsieur the Count de Frontenac, our governor, and Monsieur Talon, our intendant, to accomplish this discovery with me. I was all the more delighted at this good news, since I saw that my plans were about to be accomplished and since I found myself in the blessed necessity of exposing my life for the salvation of all these peoples, and especially of the Illinois, who had very urgently entreated me, when I was at the Point of St. Esprit, to carry the word of God to their country." It is thus Father Marquette introduces the story of his journey.

3. *The Journey Begun.* Preparations were carefully made and on the 17th day of May, 1673, Father Marquette, Louis Joliet and their five aids set out in two canoes for their momentous journey. The start was made from Michilimackinac, now known as Mackinac, located at the extreme north end of Lake Michigan, in what is now the State of Michigan.

4. *The Route Followed.* Looking at the map one will see that proceeding from Mackinac around the western bend of the lake a neck of water separates itself from the lake and projects southwardly



into the land. This body of water is called Green Bay, and it was by Green Bay that the party descended to its lowest extremity. There they pushed into the Fox River which empties into Green Bay at the point and rowed up stream in a southwesterly direction to a point that became known as "The Portage," now the city of Portage, Wisconsin.

5. *The Portages.* This and other landing places used in these early days, like that of Chicago and at the headwaters of the St. Joseph's River in Indiana, were called portages from the fact that canoes and goods in transport were taken out of the water and carried overland to another stream. As travel increased these portages became points of importance and usually trading posts grew up around them, some of which developed into important cities.

6. *Re-Embark Upon the Wisconsin River.* Leaving the Fox River and carrying their canoes laden with their supplies overland to the Wisconsin River they again embarked and pushed down stream in a southwesterly direction to the mouth of that river.

7. *Devotion to the Blessed Virgin.* When they reached the divide, that is, the top of the water-shed, where the waters cease to flow into the great lakes and commence to flow toward the Mississippi, the lands beyond which were strange, the French never having proceeded that far, "We began," says Marquette, "all together a new devotion to the Blessed Virgin Immaculate, which we practiced daily, addressing to her special prayers to place under her protection both our persons and the success of our voyage."

8. *They Discover the Mississippi.* Exactly one month after beginning the journey on June 17, 1673, "with a joy that I cannot express," says Father Marquette, they entered the Mississippi River and thus consummated one of the most important discoveries since Columbus sighted San Salvador. Father Marquette fulfilled his promise with respect to naming the river. He tells us in his journal that at the beginning of the journey he placed the "voyage under the protection of the Blessed Virgin Immaculate, promising Her that if She granted us the favor of discovering the great river, I would give it the name of the Conception, and that I would also make the first mission that I should establish among those new peoples, bear the same name." And the discoverer tells us, "This I have actually done among the Illinois." So the first name given by white men to the Mississippi River was The Conception.

9. *The First Landing from the Mississippi was in Iowa.* The party proceeded down the Mississippi without stopping until the 25th of June when they "perceived on the water's edge some tracks of men, and a narrow, somewhat beaten path leading to a fine prairie." Resolving to investigate, Father Marquette and M. Joliet, leaving the others with their canoes, followed the path and presently came in sight of an Indian village on the banks of the river and two others on a hill about a mile from the first. Most investigators have located these villages on the Des Moines River and accordingly this visit of Marquette and Joliet was paid to our sister state of Iowa, the first known visit of white men to that state.

10. *Received affectionately by the Indians.* "We heartily commended ourselves to God," says Marquette, "and after imploring His aid, we went farther without being perceived, and approached so near that we could even hear the savages talking. We therefore decided that it was time to reveal ourselves. This we did by shouting with all our energy, and stopped without advancing any farther." When the Indians saw them, unattended, and noted the "Blackgown" (the name the Indians gave the Jesuits on account of the black robe they wore) they sent out two of their number with a peace pipe to meet them and brought to them hatchets, guns, manufactured beads, etc. The missionaries gave medals, crucifixes and other religious articles. Belts of wampum were also given as presents during speech making ceremonies. Having conferred with them Father Marquette spoke to them of their journey and of Christ.

11. *A Lasting Friendship Established.* Finally all were assembled together in the fashion of the savages including the chiefs and head men and they were made welcome, feasted and entertained after which, says Marquette, "I spoke to them by four presents that I gave them. By the first I told them that we were journeying peacefully to visit the nations dwelling on the river as far as the sea. By the second I announced to them that God, who created them had pity on them, inasmuch as, they had so long been ignorant of Him, He wished to make Himself known to all the peoples; that I was sent by Him for that purpose, and that it was for them to acknowledge and obey Him. By the third, I said that the great captain of the French informed them that he it was who restored peace everywhere and that he had subdued the Iroquois. Finally, by the fourth, we begged them to give us all the information that they had about the sea, and about nations through whom we must pass to reach it."

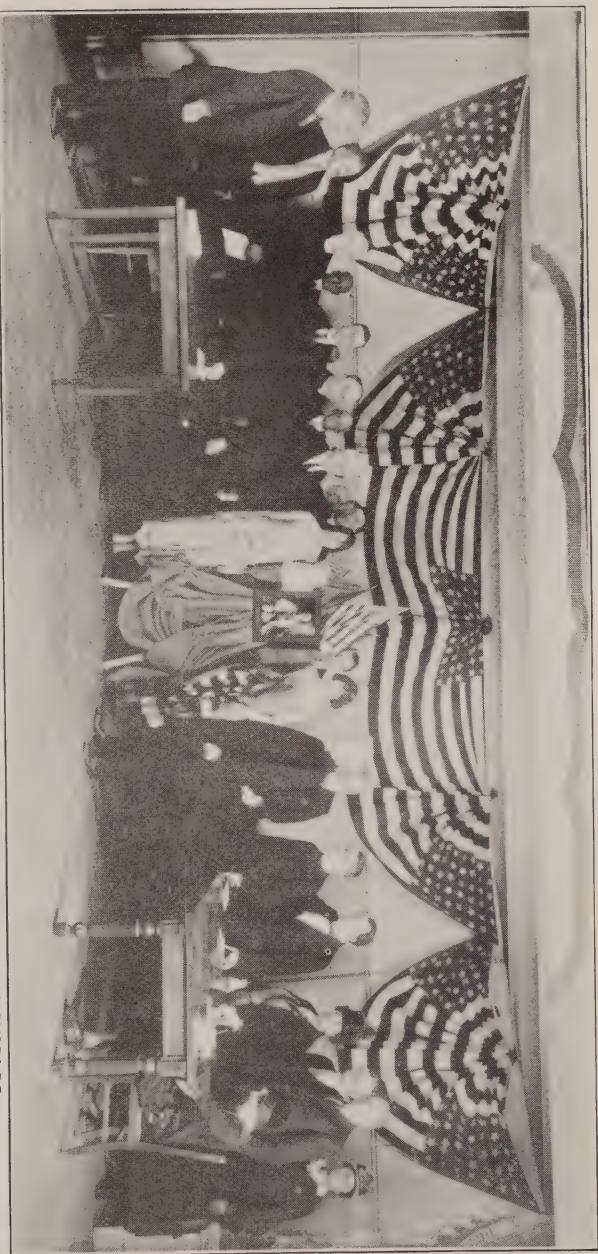
12. *The Significance of the Presents.* The presents of which Marquette speaks were given in accordance with Indian customs. They were usually articles of personal apparel, skins, tobacco, food, and religious articles. Wampum was beads made of shells broken up in small pieces and pierced so that they could be sewed or strung. A wampum belt was made by sewing or fastening such beads to a strip of leather or skin, generally worked on in designs. The savages did not write and had therefore no written records but presents of this character were given to evidence promises or statements made by them or to them. The present could be preserved and the statement remembered by the present given when it was made. Marquette was well acquainted with this custom and gave the four presents as testimony or reminders of the statements he made to the savages.

13. *Great Chief Answers Marquette.* The Chief of the tribe arose and made a most eloquent answer: "I thank thee, Blackgown, and thee, O, Frenchman, for having taken so much trouble to come to us. Never has the earth been so beautiful, or the sun so bright as today; never has our river been so calm, or so clear of rocks, which your canoes have removed in passing; never has our tobacco tasted so good or our corn appeared so fine, as we now see them. Here is my son, whom I give thee to show thee my heart. I beg thee to have pity on me, and all my nation. It is thou who knowest the Great Spirit Who has made us all. It is thou who speakest to Him and hearest His word. Beg Him to give me life and health and to come and dwell with us in order to make us know Him."

This meeting and the addresses of Father Marquette and the great chief have been immortalized in Longfellow's *Hiawatha*. The poet identifies *Hiawatha* with the great chief and renders his address in the beautiful *Hiawatha* meter.

14. *The Nature of the Feast.* At the council at which Father Marquette and the chief exchanged pledges of friendship was served a great feast "consisting of four dishes, which were to be partaken of in accordance with all their fashions. The first course was a great wooden platter full of *sagamité*, that is to say, meal of Indian corn boiled in water and seasoned with fat. The master of ceremonies filled a spoon with *sagamité* three or four times, and put it to my mouth as if I were a little child. He did the same to M. Jolliet. As a second course, he caused a second platter to be brought on which were three fish. He took some pieces of them, removed the bones therefrom, and after blowing upon them to cool them, he put them in our mouths as one would give food to a bird. For the third course, they brought a





# THE 250TH ANNIVERSARY OF THE ARRIVAL AND SOJOURN OF FATHER MARQUETTE IN CHICAGO

Observance, under the auspices of the Illinois Catholic Historical Society, December 7, 1924, at Quigley Preparatory Seminary of the Two-Hundred-Fiftieth Anniversary of the Arrival and Sojourn of Father Marquette on the Site of Chicago—Scene on Platform at the Moment of Presentation of Gold Radiotele Portrait of Cardinal Mundelein to the University of St. Mary of the Lake. Originally Founded on Site of Father Marquette's First Place of Residence in Chicago and Re-established at Area by Cardinal Mundelein with the Aid of Proceeds of the Sale of the Marquette Site.

**PERSONNEL.** Left to right: Dr. Otto L. Schmidt, President Illinois and Chicago Historical Societies; William H. Busch, Director Chicago Historical Society; Rt. Rev. Msgr. John Webster Melody, D. D., Director Illinois Catholic Historical Society; Sir Anthony Maitre, K. S. G.; Hon. Michael F. Girtlen, Director Illinois Catholic Historical Society; Rev. Frederic Stedehurgt, S. J., President Illinois Catholic Historical Society; Robert Somerville, G. P. A. of the Chicago and Alton Railway Co., in charge of the building of the Marquette monument; Arnold Summit, Illinois; Joseph J. Thompson, L. L. D., Editor of the Illinois Catholic Historical Review; E. P. Brennan, of pioneer Chicago family; Rev. William H. Agnew, S. J., President Loyola University, Chicago; Miss Noelle M. Thompson, assisting in unveiling; [Portrait in gold of George Chicago (Mundelein)]; Hon. Quin O'Brien, orator of the occasion; Miss Margaret Gallery, assisting in unveiling; Rt. Rev. Msgr. Francis J. Purcell, D. D., President of Quigley Preparatory Seminary, a part of the University of St. Mary of the Lake; Hon. William E. Dever, Mayor of Chicago; Rev. Joseph Keenan, S. J., Catholic Historical Arts of Loyola University; Thomas A. O'Shaughnessy, artist and student of history; Mrs. Daniel V. (Mary Oshahan) Gallery, Director of Illinois Catholic Historical Society; Hon. Robert B. Knight, Deputy Building Commissioner of the City of Chicago; who, with Dr. Lucius M. Zech, by his side, and research worker in the interest of Father Marquette's travels and labor, and Miss Marie Murphy, Assistant Secretary of the Illinois Catholic Historical Society, reporting the meeting.



large dog that had just been killed but when they learned that we did not eat this meat, they removed it from before us. Finally, the fourth course was a piece of wild ox, the fattest morsels of which were placed in our mouths."

15. *Warned of the Dangers of Their Undertaking.* As a protection against hostile Indians the chief gave Father Marquette a peace pipe which was a powerful talisman amongst the Indians. Father Marquette says "There is nothing more mysterious or more respected among them. Less honor is paid to the crowns and sceptres of kings than the savages bestow upon this. It seems to be the god of peace and of war, the arbiter of life and death. It has but to be carried upon one's person and displayed, to enable one to walk safely through the midst of enemies, who, in the hottest of the fight, lay down their arms when it is shown." In presenting the peace pipe the chief begged Marquette and Joliet "on behalf of all his nation not to go farther, on account of the great dangers to which we exposed ourselves." Marquette replied that "he feared not death, and regarded no happiness greater than that of losing his life for the glory of Him who has made all." A large delegation of the savages accompanied them to their canoes and with tender farewells and mutual pledges of friendship, the travelers parted from their new found friends and proceeded on their journey down the river.

16. *The Terrible Thunder Bird.* "We embark in the sight of all the people, who admire our little canoes, for they have never seen any like them," says Marquette. Floating down the river they found many strange sights to arrest their interest. "While skirting some rocks which by their height and length inspired awe, we saw upon one of them two painted monsters which at first made us afraid, and upon which the boldest savages dare not long rest their eyes. They are as large as a calf; they have horns on their heads like those of deer, a horrible look, red eyes, a beard like a tiger's, a face somewhat like a man's, a body covered with scales, and so long a tail that it winds all around the body, passing above the head and going back between the legs, ending in a fish's tail. Green, red and black are the colors composing the picture. Moreover these two monsters are so well painted that we cannot believe that any savage is their author for good painters in France would find it difficult to paint so well, and besides, they are so high up on the rock that it is difficult to reach that place conveniently to paint them." Father Marquette made a sketch of these curious paintings and many reproductions of his sketch have been published. These paintings are said to represent the



"Thunder Bird," and there is an interesting legend connected with the pictures which were painted on the high rocks opposite what is now Alton, Illinois. According to the legend, the thunder bird was a hideous monster with wings and great claws and teeth, accustomed to devour every living thing with which it came in reach. Many Indians, their wives and children, are said to have been devoured by it and many devices were proposed to rid the world of the scourge. Finally a young Indian warrior offered himself as a sacrifice for the destruction of the monster. He proposed that they watch the great bird-animal and that when he left his abode in the rocks on one of his long flights they could tie him, the warrior, securely to a stake on the ledge of rock in front of the mouth of the cave and that a number of other warriors station themselves near in hiding, armed with poisoned arrows so that when the beast returned from his flight they might kill him. The proposition was accepted and when the beast again took flight, everything was arranged as proposed. Upon the return of the monster he discovered the young warrior and immediately attacked him, fastening his teeth and claws in his body. The thongs with which the warrior was tied held him securely and the more the monster tried to drag the warrior away, the more he became entangled with the thongs. At a concerted moment the concealed warriors opened upon the monster with their poisoned arrows, and before he could release himself he was killed. To make the painting, it is said that the monster was stretched out before the rock and an outline of him marked out. Then the picture was painted and filled in with the various colored paints. On account of all the sufferings of the Indians inflicted by this monster, all passers-by were directed to discharge an arrow at the image. Later when firearms came into use, guns were discharged at the object by reason of which the painting became greatly marred. Such is the tradition of the "Piasa" or "Thunder Bird." Most writers ridicule the whole subject, but it seems certain that the paintings existed in Marquette's time and many other travelers of a much later date saw them. They were quite distinct when seen by Stoddart in 1803; when visited in 1838 only one could be seen, of which traces were still discernible in 1848, soon after which the rock was quarried away.

17. *Passing the Turbulent Missouri River.* The party had scarcely left the sight of the painted monsters and were even yet conversing about them when they heard the noise of a rapid which they were approaching. "I have seen nothing more dreadful," says Marquette. "An accumulation of large and entire trees, branches

and floating islands, was issuing from the mouth of the river Pekistanoui (Missouri), with such impetuosity that we could not without great danger risk passing through it. So great was the agitation that the water was very muddy and could not become clear." It is believed that there was a flood in the Missouri at that time and that the great agitation was caused by the discharge of the flooded river. The waters of the Missouri are noted as being darker than that of the Mississippi and the united waters of the two rivers is darker after their junction.

18. *The Demon's Abode.* Shortly after passing the mouth of the Missouri, Marquette says, "we passed by a place that is dreaded by the savages, because they believe that a manitou is there, that is to say, a demon, that devours travelers and the savages who wished to divert us from our undertaking, warned us against it." Lest we should be frightened at this statement, Father Marquette tells us what was the cause of fright. "There is a small cove surrounded by rocks twenty feet high, into which the whole current of the river rushes, and being pushed back against the waters following it, and checked by an island nearby, the current is compelled to pass through a narrow channel. This is not done without a violent struggle between all these waters, which force one another back, not without a great din, which inspires terror in the savages, who fear everything." "But," Father Marquette remarks, "this did not prevent us from passing." This cove and rock which so terrified the Indians in the early days is now known as the "Grand Tower."

19. *They Pass and Note the Ohio River.* Proceeding upon their journey they passed the mouth of the Ohio River, which in the early days was called the Ouaboukigou (Wabash), it being erroneously supposed that the main stream, made up by the junction of the Wabash and the Ohio, was the Wabash instead of the Ohio. Father Marquette makes some observations relative to the Shawnee Indians who dwell upon the Wabash and of the cruelties practiced upon them by the Iroquois.

20. *Discover Iron Ore.* "A short distance above the river of which I have just spoken are cliffs, on which our Frenchmen noticed an iron mine which they consider very rich. There are several veins of ore and a bed a foot thick, and one sees large masses of it united with pebbles." The iron deposits of Missouri and Arkansas were worked soon after the first white settlers came.

21. *A Test of the Calumet.* A short distance below the Ohio the party perceived some savages armed with guns and in what the travelers thought was a hostile attitude. Father Marquette at once held out the "plumed calumet" presented to him by the chief of the village where they had stopped and the Frenchmen prepared for an encounter. Father Marquette spoke to them in the Huron language and received a reply that he thought was a declaration of war. He learned, however, that the Indians were as much frightened as was his party and that what he took for a threat was an invitation for them to draw near, that the Indians might give them food. On a better understanding, the party landed and visited their cabins and were given "meat from wild cattle and bear's grease with white plums, which are very good" says Marquette. Marquette noted a similarity between this tribe and the Iroquois and Hurons and the investigators think, although they were in the country of the Chickasaws, that these Indians must have been either Tuscaroras or Cherokees, both of which tribes were of Iroquois origin. These Indians had guns, hatchets, hoes, knives, beads, and flasks of double glass in which they kept their powder. The Indians told Marquette that they bought all these and other goods from Europeans who lived to the east. These were, no doubt, the Spaniards of the Florida country. Best of all, the Indians told them they were only ten days' journey from the sea (Gulf of Mexico). As was his invariable custom Father Marquette talked to them of the Gospel, and instructed them in the faith. "I gave them as much instruction as I could, with some medals."

22. *A Serious Indian Attack.* Near the 33rd degree of latitude the explorers saw another Indian village which they found was that of the Mitchigamea, one of the Illinois tribes, apparently temporarily in that region. They were originally from the neighborhood of Lake Michigan, from which that body of water takes its name. These savages were really warlike in their manifestations. "They prepared to attack us," says Marquette, "on both land and water, part of them embarked in great wooden canoes, some to ascend and some to descend the river, in order to intercept us on all sides. Those who were on land came and went as if to commence the attack. In fact, some young men threw themselves into the water to come and seize my canoe, but the current compelled them to return to land. One of them hurled his club which passed over without striking us. In vain I showed them the calumet, and made them signs that we were not coming to war against them. The alarm continued, and they were already preparing to pierce us with arrows from all side, when God



suddenly touched the hearts of the old men, who were standing at the water's edge. This no doubt happened through the sight of our calumet, which they had not clearly distinguished from afar, but as I did not cease displaying it they were influenced by it and checked the ardor of the young men." Peace succeeded and the white men were brought to the shore and into the camps and given sagamité and fish. After Father Marquette had tried six languages which he spoke he found an old man who understood the Illinois tongue to some extent and told the Indians, through him as interpreter, the purpose of their journey, speaking to them of God and asking information concerning their further journey. "I know not," says Marquette, "whether they apprehended what I told them about God, and about matters pertaining to their salvation. This is a seed cast into the ground, which will bear fruit in its time." As to further information they were referred to the inhabitants of another yarge village, called Akamsea (Arkansas), which was only eight or ten leagues lower down. This tribe kept the travelers all night, fed them sagamité and sent them off with an escort in the morning.

23. *With the Akamsea (Arkansas).* Marquette and his companions were correctly informed as to the location of the next tribe or Indians. Akamsea was a village of the Quapaw Indians of Sioux stock. The name Akamsea means "down-stream people." The village visited by Marquette appears to have been above the Arkansas River and was perhaps near the spot where Ferdinand De Soto, the early Spanish explorer, met his death in 1541. As the party neared this village, two canoes were seen approaching. The commander stood erect holding in his hand the calumet with which he made signs of friendship. He sang a pleasant song and offered tobacco to smoke and sagamité and bread made of Indian corn to eat. The strangers were brought on land and seated on mats prepared for them while the savages gathered around them, the elders nearest them, then the warriors and finally "the common people in a crowd." A young Indian was found who could understand the Illinois language well, and through him Father Marquette spoke to the assembly, of course, of the Faith. "They admired what I said to them about God and the mysteries of our holy Faith and manifested a great desire to retain me among them, that I might instruct them," says Marquette. These savages too, assured the explorers that they were close to the sea, and they knew as well, that such was the case on account of the latitude. For that and other sufficient reasons Marquette and Joliet after a consultation, resolved to return from there.

24. *Retracing Their Journey.* "After a month's navigation, while descending the Mississippi from the 42nd to the 34th degree, and beyond," says Marquette, "and after preaching the Gospel as well as I could to the nations I met, we started on the 17th of July, from the village of the Akamsea, to retrace our steps." In returning, they followed the Mississippi until they reached the mouth of the Illinois River. Here they entered the Illinois and pushed up that stream.

25. *Nature of the Country—Fruits and Nuts.* Father Marquette was not unmindful of the natural objects to be seen on the journey and the richness in resources of the country passed. At the first Indian village at which they stopped, that of the Folles Avoine, the French name for the Menominee, he observed fields of wild oats and describes the manner of gathering, hulling and cooking that grain, which, when cooked as the Indians prepared it, he says had "almost as delicate a taste as rice." Marquette investigated a mineral spring and sought out a medicinal herb that Father Claude Jean Allouez, S. J., another of the great missionaries, had seen in the neighborhood visited by Father Marquette. At the village of the Maskoutens, he observed that much Indian corn was raised and that great quantities of plums and grapes were gathered. Along the Wisconsin River they noted that the soil was very fertile, there were oak, walnut and bass wood trees, and they saw deer and cattle in large numbers. Along the Mississippi they saw also deer and cattle and bustards and swans but were more impressed by the great number of fish, many species of which were strange. After reaching 41 degrees they saw many turkeys and also saw for the first time, buffalo, which were so much of a curiosity that Marquette not only described them, referring expressly to "a rather high hump on the back," but also drew a picture on his manuscript. Farther down but while still opposite Illinois, they found quantities of mulberry, the prickly, pear, the persimmon and the chineapin. After passing the Ohio they noted canoes which are of course common to that country. About this time the mosquitoes began to torment them and Marquette perhaps came nearer murmuring than ever before.

26. *The Wonders of Illinois.* Upon entering the Illinois River, Marquette exclaims: "We have seen nothing like this river that we enter, as regards its fertility of soil, its prairies and woods, its cattle, elk, deer, wildeats, bustards, swans, ducks, parroquettes and even beaver. There are many small lakes and rivers. That on which we sailed is wide, deep and still for 65 leagues."

27. *Stop at Peoria Lake.* The first stop in Illinois was at Peoria Lake, where a village of the Peoria tribe of Indians was located. The Peorias were of the Illinois confederacy and are therefore known as Illinois. Of the stop at Peoria Lake Father Marquette says: "We passed through the Illinois at Peoria, and during three days I preached the Faith in all their cabins, after which, while we were embarking, a dying child was brought to me at the waters' edge and I baptized it shortly before it died, through an admirable act of Providence for the salvation of that innocent soul." This incident repaid Marquette for the travail of the journey, for he says: "Had this voyage resulted in the salvation of even one soul, I would consider all my troubles well rewarded, and I have reason to presume that such is the case."

28. *With the Kaskaskia Tribe.* Proceeding from Peoria the travelers presently found on the river "a village of Illinois called Kaskaskia, consisting of 74 cabins." The Illinois consisted of five tribes, namely: Kaskaskias, Peorias, Mitchegamea, all of whom Father Marquette saw on this journey, and the Cahokias and Tamaroas. The village of the Kaskaskia which Marquette visited on this journey was near what is now Utica in La Salle county. Investigators say that there were usually five fires in each cabin and that usually two families were apportioned to each fire. Families have been estimated at five persons. Accordingly the village contained a population of some three thousand six hundred. "They received us very well," says Marquette, "and obliged me to promise that I would return to instruct them." This promise Marquette fulfilled as will be seen in the next chapter, and in that connection occurred one of the most momentous events of our history, namely the establishment of the Catholic church in mid-America.

29. *End of the First Journey.* One of the chiefs of the Kaskaskia with his young men escorted Father Marquette's party to Lake Michigan. On this part of the journey the party passed the site of the present city of Joliet and named a hill there Mount Joliet and down the Chicago river and it was at that time no doubt that the first white men saw the site of Chicago. "At the end of September" says Marquette, "we reached the Bay des Puantz (Green Bay), from which we had started at the beginning of June." Marquette's journey ended at the Jesuit Mission of St. Francis Xavier on Sturgeon Bay, now De Pere, Wisconsin. Here he wrote the story of his journey from which we have quoted above. Joliet went on to Quebec to report to the Governor.



30. *Finding of Father Marquette's Journal.* The Catholic historian, John Gilmary Shea, first made known to historians Father Marquette's journals. After the closing of the Jesuit mission houses, the original Marquette Manuscripts were brought to St. Mary's convent in Montreal where they lay hidden for a century and a half, and until discovered by Mr. Shea who published them both in French and in English in 1852. Since then others have published the journals and they may be found in full in Shea's "Discovery and Exploration of the Mississippi," in volume 59 of Thwaites, *Jesuit Relations*, and in a late publication by Louise Phelps Kellog, Ph. D., *Early Narratives of the Northwest*. Father Claude Dablon, S. J., was Superior of the Jesuit Missions over Father Marquette at the time he made this and his next succeeding journey and was fully advised of the journals, and commented upon and explained them.

31. *Jolliet—The Lost Report.* Jolliet separated from Father Marquette at the end of the lake journey and went on to report to the Governor the result of the exploration. When upon the point of landing at Montreal, Jolliet's canoe capsized and all its contents including his journal, maps and charts were lost. He made a verbal report to the Governor and later recited all the details of the trip to the Jesuit fathers, from which Father Dablon composed an account embodying some of the interesting items of the report. Jolliet was only twenty-eight years old when he made this voyage and just at the threshold of his usefulness. He was afterwards employed by the government to undertake exploration and other responsible work. He married in Canada and became the ancestor of a notable family.

## CHAPTER II. MARQUETTE RETURNS—ESTABLISHES CHURCH

1. *Illness at St. Francis Xavier's.* We left Father Marquette at the Convent of St. Francis Xavier, the Jesuit mission, then existing at what is now De Pere, Wisconsin, where he suffered an illness of which he tells us he was cured in the month of September of the following year. During his stay at the mission he wrote the journal from which we have been quoting, and negotiated with the superiors of his order to return to the Illinois in fulfillment of his promise. In October the fur traders from Quebec and its vicinity came up the St. Lawrence and over the lakes, reaching the mission and bringing the orders for which Marquette was eagerly waiting, authorizing him to proceed to the Illinois.

2. *Starting on the Second Journey.* "After complying with your reverence's request for copies of my journal concerning the Mis-

issippi River," says Father Marquette, "I departed with Pierre Porteret and Jacques (Le Castor) on the twenty-fifth of October, 1674, about noon."

3. *On Lake Michigan.* Father Marquette adopted a different method of recording the events of this journey, which took somewhat the form of a diary, although he did not make an entry each day. The journey was quite difficult and nothing of a very cheerful nature is recorded until the first of November. On that day they were cheered by a visit from Chachagwessio, the great chief of the Illinois Indians, a quite prominent historical figure who "arrived at night with a deer on his back of which he gave us a share." On the fifth of November they fell in with a company of Indians celebrating a feast, and Father Marquette seized the opportunity of instructing them in the Faith. On the twenty-third, Father Marquette is taken ill again and the long period of sickness from which he suffered begins. The weather became very cold and the lake rough so that the journey was a very trying one the whole of the month of November.

4. *The Travelers Reach Chicago.* On the fourth of December the little party reached the mouth of the Chicago River which Father Marquette called "the River of the Portage." They found the ice frozen to the depth of half a foot. The Father notes there was more snow there than elsewhere as well as more tracks of animals and turkeys. Father Marquette and his companions remained at the mouth of the river for seven days. In his entry of December 12, he says, "as we began yesterday to haul our baggage, in order to approach the Portage, the Illinois who had left the Pottawatomi arrived with great difficulty," \* \* \* "during our stay at the entrance of the river, Pierre and Jacques killed three cattle and four deer, one of which ran some distance with its heart split in two."

5. *The Encampment.* According to Father Marquette's journal, they began to haul their baggage from the mouth of the river in order to approach the Portage, on the eleventh of December. By his entry of December fourteenth we learn that "having encamped near the Portage two leagues up the river, we resolved to winter there, as it was impossible to go farther since we were too much hindered, and my ailment did not permit me to give myself much fatigue." Father Dablon who was Father Marquette's superior and who had an opportunity of conversing with the two Frenchmen who accompanied Father Marquette after the end of the journey, says that "it was there (on the Chicago River) that they constructed a cabin in which to pass the winter."

6. *The First Known White Inhabitants of Chicago.* So far as known, Father Marquette and his two companions were the first white men to make an extended stay within what is now the limits of Chicago. Father Marquette himself, with Jolliet and one of the two Frenchmen accompanying him on this trip and four others had, as we have seen, passed through what is now Chicago in August or September, 1673, but did not make any extended stay. It is very interesting to know what these earliest Chicagoans did and saw and heard, and Father Marquette's journal tells very much of that. He tells us of the passing of the Illinois Indians on the fourteenth of December carrying their furs to market. "We gave them one of the cattle and one of the deer that Jacques had killed on the previous day," says Marquette. The band of Illinois Indians that met them on the lake and landed on the Chicago River, camped not far from them, and were about the premises until the fourteenth of December. In connection with these Indians Father Marquette writes under date of the fifteenth of December that being rid of the Illinois, "we said the Mass of the Conception." In his journal entry of December 12, he remarks, "we were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold." He did not fail, however, in his special devotion to the Immaculate Conception but as soon as the opportunity presented, fulfilled that duty. Contrary to what one might expect from the rigorous surroundings, Marquette says, "we lived very pleasantly, for my illness did not prevent me from saying holy Mass every day." He records, however, that they were "unable to keep Lent except on Fridays and Saturdays." The hunting was good and Jacques and Pierre were successful hunters. They were able to bring in cattle, deer, turkeys and pigeons in considerable numbers.

7. *Father Marquette's Neighbors.* In the new, wild country in which Father Marquette and his companions were stopping, most of the human beings that they saw were savage Indians. They were in no way terrified by these, however, as the Indians were always friendly to Father Marquette and all sought to serve him. There was a village of the Illinois only six leagues from where they were situated and they saw the residents of that village frequently. Strange to relate, there were two Frenchmen living in the neighborhood eighteen leagues away. One of the Frenchmen was called La Toupine. His right name was Pierre Moreau. He was a noted wood ranger and had been a soldier at Quebec. The other was a surgeon, and has not been designated by any other name, and nobody



has been able to find out who this stranger was. That he was a good man and a devout Catholic is proven by the fact that as soon as he learned of the presence of Father Marquette and his companions on the Chicago River, he hastened to them with food and supplies. They told the Indians that their habitation was open for the Black-gown, and as Marquette said, "they have done and said all that could be expected of them." He tells us too that the surgeon spent some time with him in order to perform his devotions. Whither the surgeon came and where he and his companion went, no man knows, but they brought some cheer and comfort into the heart of the missionary.

8. *The Indian Conference.* Father Marquette records as of the 26th of January that "three Illinoisans brought us on behalf of the elders, two sacks of corn, some dried meat, pumpkins, and 12 beaver skins. In presenting these very useful articles, the Indians' form of address was used. The purpose of the presents was declared to be "first, to make me a mat; second, to ask me for powder; third, that we might not be hungry; fourth, to obtain a few goods." To this formal presentation, Father Marquette says, "I replied: that first, I came to instruct them by speaking to them of prayer, etc.; second, that I would give them no powder because we sought to restore peace everywhere and I did not wish them to begin war with the Miamiis; third, that we feared not hunger; fourth, that I would encourage the French to bring them goods and that they must give satisfaction to those who were among them for the beads which they had taken, as soon as the surgeon started to come here." Father Marquette further tells us that "as they had come a distance of twenty leagues, I gave them in order to reward them for their troubles and for what they had brought me, a hatchet, two knives, three clasp knives, ten brasses of glass beads, two double mirrors, telling them that I would endeavor to go to the village but for a few days only, if my illness continued.

9. *The First Novena in Illinois.* Father Marquette's illness continued but he prayed confidently for relief and under his entry of February 9th tells us that "since we addressed ourselves to the Blessed Virgin Immaculate and commenced a novena with a Mass, at which Pierre and Jacque, who do everything they can to relieve me, received communion, to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better, and to regain my strength." This was the first novena in Illinois offered and thus answered. So firm was Father Marquette's belief in the solicitude of the Mother

Immaculate that he not only believed firmly that she had procured for him relief from his sickness, but was lead to exclaim, "The Blessed Virgin has taken such care of us during our wintering that we have not lacked provisions and have still remaining a large sack of corn with some meat and food. We also lived very pleasantly, for my illness did not prevent me from saying holy Mass every day."

10. *They Resume Journey.* The severe winter lasted until late in March. Father Marquette tells us that the thaw did not start in until the 25th of that month. Hot weather then came suddenly, however. On the very next day game began to make its appearance. Pierre and Jacque killed thirty pigeons. On the 28th the ice broke up, and formed a floe in the river above them. On the 29th, the waters rose so high that Marquette and his companions had barely time to escape from the cabin. They put their goods in the trees, and tried to sleep on a hillock. The water gained on them all night but there was a slight freeze and the water fell a little. In the excitement of the moment, Father Marquette records under date of March 30th that "the barrier has just broken, the ice has drifted away and because the water is already rising, we are bound to embark to continue our journey."

11. *Some Difficulties of Early Travel.* Under date of March 31, Marquette says, "We started yesterday and travelled three leagues up the river without finding any portage. We hauled our goods probably about half an arpent. Besides this discharge, the river has another one by which we are to go down. The very high lands alone are not flooded. At the place where we are, the water has risen more than twelve feet. This is where we began our portage eighteen months ago. Bustards and ducks pass continually; we contented ourselves with seven. The ice, which is still drifting down, keeps us here, as we do not know in what condition the lower part of the river is."

12. *Disagreeable Delays.* Under date of April 1, Father Marquette tells us they were delayed by a strong wind but that they hope to go tomorrow to the place where the French are, that is, La Toupine, and the surgeon, at a distance of 15 leagues. On the 6th he states that "strong winds and the cold prevent us from proceeding, but they just met the surgeon with a savage going up with a canoe load of furs. The cold was so great, however, the state of the weather evidently having changed, that the surgeon was obliged to give up his trip, and made a cache, that is a cave, in which he

deposited his beaver skins and determined to return to the Indian village nearby with Father Marquette. Here Father Marquette's journal ends, while he is yet only part way upon the last section of his journey.

13. *Completing the Journey.* It is a matter of much regret that we have not a further account of this momentous journey by Father Marquette himself. Either he did not write anything further or if he did write an account of his subsequent movements, such account has been lost. We are not without reliable information as to what Father Marquette afterwards did. His two companions returned to the mission from which they started, and no doubt gave the missionaries their detailed verbal account. Father Dablon was one of these missionaries, and the superior of the mission at that time, and he has detailed Father Marquette's movements from the time he started on the second voyage to that of his death and subsequent burial. Respecting the remainder of the journey, Father Dablon says that Father Marquette set out "on the 29th of March. He spent 11 days on the way during which time he had occasion to suffer much, both from his own illness from which he had not entirely recovered and from the very severe and unfavorable weather." It will easily be seen that it was a difficult trip, when it took eleven days to travel from Chicago to what is now Utica, a distance of about 50 miles.

14. *Father Marquette's Arrival at His Destination.* "On at last arriving at the village," says Father Dablon, "he was received as an angel from Heaven. After he had assembled at various times the chiefs of the nation, with all the old men that he might sow in their hearts the seeds of the Gospel and after having given instruction in the cabins which were always filled with a great crowd of people, he resolved to address all in public in a general assembly, which he called together in the open air, the cabins being too small to contain all the people."

15. *Marquette Establishes the Church.* A beautiful prairie close to the village was selected for the great gathering. The site was adorned and decorated after the fashion of the country by covering it with mats and bear skins. The altar was erected and above and about it were four large pictures of the Blessed Virgin, draped and hung with silken cloths and banners in such fashion that the pictures were visible on all sides. In a circle surrounding the altar sat the chiefs and elders, five hundred in number. The young men remained



standing. The audience numbered more than fifteen hundred men without counting the women and children, who were numerous, the village being composed of twenty-five hundred to three thousand inhabitants. Such was the setting for this august ceremony. The day was Holy Thursday, April 11, 1675, the anniversary of the day on which Christ instituted the Blessed Eucharist.

16. *The Ceremonies.* "Father Marquette addressed the whole body of people and conveyed to them ten messages by means of ten presents which he gave them. He explained to them the principal mysteries of our religion, and the purpose that had brought him to their country. Above all, he preached to them Jesus Christ on the very eve of that great day on which he had died upon the cross for them, as well as for all the rest of mankind. Then he said holy Mass." Thus was established the mission of the Immaculate Conception of the Blessed Virgin, which has existed from thence to the present, and was introduced Christianity, the Catholic religion in the interior of America, nearly two hundred and fifty years ago.

17. *The First Easter Services.* "On the third day after, which was Easter Sunday (April 14, 1675), the altar being prepared in the same manner as on Thursday, he celebrated the holy mysteries for the second time, and by these two, the first sacrifices ever offered there to God, he took possession of that land in the name of Jesus Christ, and gave to that mission the name of the Immaculate Conception of the Blessed Virgin."

18. *Father Marquette's Farewell.* At this Easter Sunday service, the saintly Marquette, worn with illness and hardships, and realizing that his days were numbered, announced to his newly organized mission that he was obliged to leave, but pledged his word that he or some other of the Fathers would return to carry on the work which he had inaugurated. "He was listened to by all those peoples with universal joy, and they prayed for him with most earnest entreaty to come back to them as soon as possible." Upon taking leave "He set out with so many tokens of regard on the part of those good people that as a mark of honor they chose to escort him for more than thirty leagues on the road, vying with each other in taking charge of his slender baggage."

19. *Going to His Grave.* We have no means of determining exactly how Father Marquette traveled from the Kaskaskia village to the lake, whether by canoes or across country. We do know, however, that he embarked with his two companions in a canoe on

Lake Michigan, that he skirted the southern end of the lake, and pushed on up the eastern side near the shore. That shortly after he embarked upon the lake, "he became so feeble and exhausted that he was unable to assist or even move himself and had to be handled and carried about like a child." He began to make preparations for death. He was frequently heard to repeat, "I know that my Redeemer liveth," and "Mary, Mother of Grace, Mother of God, remember me." He recited every day his breviary, and although so low that his sight and strength were greatly impaired, he continued to do so until the last day of his life, despite the remonstrances of his companions."

20. *Preparing for Death.* "The evening before his death which was a Friday, he told (his companions) very joyously that it would take place on the morrow. He conversed with them during the whole day as to what would need to be done for his burial, about the manner in which they should inter him, about the spot that should be chosen for his grave, how feet, hands and face should be arranged, how they should erect a cross over his grave. He even went so far as to counsel them three hours before he expired, that as soon as he was dead they should take the little hand bell of his chapel and sound it while he was being put under the ground." Thus did he converse with them as he awaited death.

21. *The Death-Bed Scene.* Perceiving an eminence that he deemed well situated to be the place of his interment, he told them that was the place of his last repose. They wished, however to proceed farther, as the weather was favorable and the day was not far advanced. Contrary winds which arose suddenly, compelled them, however, to enter the river which Father Marquette had pointed out. They accordingly brought him to the land, lighted a little fire for him, and prepared for him a wretched cabin, of bark. They laid him down in the least uncomfortable way that they could and left him for a brief space to attend to their canoe. "His dear companions having afterward rejoined him, all disconsolate, he comforted them, and inspired them with the confidence that God would take care of them after his death in these new and unknown countries. He gave them the last instructions, thanked them for all the charities which they had exercised in his behalf during the whole journey, and entreated pardon for the trouble that he had given them. He charged them to ask pardon for him also, from all our Fathers and brethren who live in the country of the Outaouacs. Then he undertook to prepare them for the sacrament of penance, which he administered

to them for the last time. He gave them also a paper on which he had written all his faults since his own last confession, that they might place it in the hands of the Father Superior, that the latter might be enabled to pray to God for him in a more special manner. Finally, he promised not to forget them in Paradise. And, as he was very considerate, knowing that they were much fatigued with the hardships of the preceding days, he bade them go and take a little repose. He assured them that his hour was not yet so very near, and that he would awaken them when the time should come, as in fact, two or three hours afterward he did summon them, being ready to enter into the agony.

They drew near to him, and he embraced them once again, while they burst into tears at his feet. Then he asked for holy water and his reliquary and having himself removed his crucifix, which he carried always suspended round his neck, he placed it in the hands of one of his companions, begging him to hold it before his eyes. Then, feeling that he had but a short time to live, he made a last effort, clasped his hands, and with a steady and fond look upon his crucifix, he uttered aloud his profession of faith, and gave thanks to the Divine Majesty for the great favor which he had accorded him of dying in the Society, of dying in it as a missionary of Jesus Christ, and above all, of dying, as he had always prayed, in a wretched cabin in the midst of the forests and bereft of all human succor."

22. *He Yields Up His Spirit.* "After that he was silent, and communed within himself with God. He had prayed his companions to put him in mind when they should see him about to expire, to repeat frequently the names of Jesus and Mary if he could not himself do so. They did as they were told and when they believed him to be near his end, one of them called aloud, 'Jesus! Mary!' The dying man repeated the words distinctly several times and as if at these sacred names, something presented itself to him, he suddenly raised his eyes above his crucifix, holding them riveted on that object, which he appeared to regard with pleasure. And so, with a countenance beaming and all aglow, he expired without any struggle, and so gently that it might have been regarded as a pleasant sleep."

23. *Marquette's Grave.* The two poor companions shed many tears over him, composed his body in the manner which he had described to them. Then they carried him devoutly to burial, ringing the while the little bell as he had bidden them, and planted a large cross near to his grave as he had requested. The burial place of Father Marquette was on the bank of the river which from that



time took his name, near the modern town of Ludington, Michigan. The death took place on Saturday, the 18th of May, 1675.

24. *Later Funeral Ceremonies.* Two years thereafter, on the 19th of May, 1677, a band of the Kiskakons, an Ottawa tribe of Indians who had been converted to the Faith by Father Marquette when he ministered at the Point of St. Esprit, who had been hunting in the neighborhood of the lake, were returning to their village when they discovered Marquette's grave, marked as his companions had left it. They thereupon resolved to open the grave and carry the remains to the mission of St. Ignace where Father Marquette had last been stationed before his voyage to the Illinois. They prepared his remains as was customary amongst Indians, and laying them in a box of birch bark, they set out for St. Ignace. "There were nearly thirty canoes which formed in excellent order that funeral procession. There were also a goodly number of Iroquois who united with our Algonquin savages to lend more honor to the ceremonial. When they drew near our house, Father Nouvel, who is its superior, with Father Piercon, went out to meet them and accompanied by the Frenchmen and savages who were there, and having halted the procession, put the usual questions to them to make sure that it was really the Father's body which they were bringing. Before conveying it to land, they intoned the De Profundis in the presence of the thirty canoes which were still on the water, and of the people who were on the shore. After that the body was carried to the church, care being taken to observe all that the ritual appoints in such ceremonies. It remained exposed under the pall, all that day, which was Whit-Monday, the 8th of June, and on the morrow, after having rendered to it all the funeral rites, it was lowered into a small vault in the middle of the church where it rests as the guardian angel of our Ottawa missions."

25. *Resting Place of Remains Lost.* In time the mission of St. Ignace and the little church which covered the remains of the saintly Marquette were destroyed and for more than two hundred years the resting place of the saintly missionary was unknown but on September 3rd, 1877, the bones of the great missionary were discovered by the Very Reverend Edward Jacker and through him the little monument was erected over the grave on the site of the old mission. Travelers now view this monument located at the head of what is called East Moran Bay near Point Ignace. Not all of the remains lie under this little monument, however, a portion being preserved in Marquette College, a Jesuit institution at Milwaukee, Wisconsin.

26. *Visitors to Marquette's First Grave.* Nearly fifty years after, Marquette was buried on the hill near the Pere Marquette River, a noted traveler and historian, Reverend Pierre Francois Xavier de Cherlevoix, S. J., visited the site of the first resting place of Marquette and noted the surroundings. In 1818, Gurdon Saltonstall Hubbard, an early resident of Chicago, then a youth, engaged in the fur trade, visited the spot, and, says Hubbard, "we saw the remains of a red cedar cross erected by his men at the time of his death, to Marquette at his grave, and though his remains had been removed to the mission at Point Ignace, the cross was held sacred by the voyageurs who in passing paid reverence to it by kneeling and making the sign of the cross. It was about three feet above the ground, and in a falling condition. We reset it, leaving it out of the ground about two feet, and as I never saw it after, I doubt not that it was covered by the drifting sands of the following winter and that no white man ever saw it again." Three years later, a devout Sulpitian, Rev. Gabriel Richard, who first labored in the West in Illinois but later became the pastor at Detroit, was led by the Indians to the site of Father Marquette's first grave, and in honor of the great missionary he raised a wooden cross at the spot in the presence of eight Ottawas and three Frenchmen, and with his penknife, cut on the humble monument this inscription: "Fr. J. K. Marquet died here 19th of May, 1675." He celebrated Mass there on the following Sunday and pronounced the eulogium of the missionary. A statue of Father Marquette is now in process of erection on the spot.

27. *Biography.* Father Jacques (James) Marquette was a Jesuit priest of the province of Champagne, France. He was born at Laon, June 10, 1637. He entered the Jesuit Order at Nancy, October 8, 1654. He arrived at Quebec, September 20, 1666, and labored in several Canadian Indian missions until he entered upon his voyage of discovery of the Mississippi River and the country of Illinois in 1673.

28. *Bibliography.* Several accounts of the life and labors of Father Marquette have been published. The journals quoted from here were first published in English by John Gilmary Shea in 1852. Good English translations are contained in the *Jesuit Relations*, Vol. 59, and in Louise Phelps Kellog's *Narratives of the Northwest*. There is a life of Father Marquette by the great historian and biographer, Sparks, and a very readable biography in Father T. J. Campbell's *Pioneer Priests of North America*, Vol. 3. Father Marquette is the most distinguished figure in the history of Illinois.

29. *Days of Waiting and Hoping.* For the poor Indians, the death of Father Marquette brought months of waiting and hoping for the successor which the Blackgown had promised. His death and the circumstances of it had been communicated to the missionary fathers by the faithful Pierre and Jacque, and they in their solicitude for the welfare of the forest children were anxious that a successor be sent to the newly established mission. There were, as there always is, difficulties in the way of such a course but such difficulties had to be overcome, and as soon as possible a successor to Father Marquette was found in the person of Father Claud Jean Allouez. The superior of the mission, Father Dablon, speaking in reference to the choice of a successor said: "A successor to the late Father Marquette was needed, who would be no less zealous than he. To fill his place Father Claud Allouez who had labored, the leader in all our missions to the Ottowas, with untiring courage was selected. He was engaged at the time in that of St. François Xavier at Green Bay.

30. *Father Allouez' Journey to the Illinois.* We are not advised as to the exact time that Father Allouez left Green Bay on his journey to the Illinois. We have some details of that journey that are very interesting. It was the winter season in which the good missionary made the journey, and a considerable part of it was made in a quite extraordinary way for that day. The lake being frozen, the canoe was placed on the ice, and a sail rigged which "made it go as on the water." When the breeze died down, the canoe was drawn along the ice with ropes. Allouez told his superior in a letter that "after journeying 76 leagues over the lake of St. Joseph (Lake Michigan then was called by that name), we at length entered the River which leads to the Illinois (that is, the Chicago River).

31. *The Reception Accorded the Missionary.* "I met there," says Allouez, "eighty savages of the country by whom I was welcomed in a very hospitable manner. The Captain came about thirty steps to meet me, carrying in one hand a firebrand, and in the other a calumet adorned with feathers. Approaching me he placed it in my mouth and himself lighted the tobacco which obliged me to make pretence of smoking it. Then he made me come into his cabin, and having given me the place of honor, he spoke to me as follows." The purport of the savage chieftain's address was that he and his tribe were endangered by their enemies and that the presence of the Jesuit missionary would shield and preserve them. He therefore begged the missionary to come with him to his village at once and in com-



pliance with the request Father Allouez departed with his Indian escort without delay.

32. *The Missionary Reaches Kaskaskia Village.* "Notwithstanding all the efforts that were made to hasten our journey," says Father Allouez "it was not until the 27th of April (1677) that I was able to arrive at Kaskaskia, the great village of the Illinois. I entered at once the cabin in which Father Marquette had lived and the old men being assembled there with the entire population, I made known the reason for which I had come to them namely, to preach to them the true God living and immortal, and his only Son, Jesus Christ."

33. *The Greater Village.* Father Allouez found the village greatly increased in population since the time Father Marquette had visited it. "Formerly," says he, "it was composed of but one nation, that of the Kaskaskias. At the present time there are eight tribes in it, the first having summoned the others who inhabited the neighborhood of the River Mississippi. One cannot well satisfy himself as to the number of people who compose the village. They are housed in 351 cabins which are easily counted as most of them are situated upon the bank of the River." Using the same calculations as before, it will be seen that the number of Indians in the great village when Father Allouez visited it may have been near 25,000.

34. *Planting the Cross.* Six days after his arrival, and on May 3, 1677, the feast of the Holy Cross, Father Allouez erected in the midst of the town a cross thirty-five feet high, chanting the *Vexilla Regis* in the presence of a great number of Illinois of all tribes. The raising of a cross was a ceremony observed in all the missions at the earliest practicable date after establishment. The great hymn, the *Vexilla Regis*, always chanted on such occasions, was first sung when a part of the true cross upon which Christ was crucified was sent by the Emperor, Justin II, from the East at the request of St. Radegunda, and was carried in great pomp from Tour to her monastery of St. Croix at Poitiers. The first stanza reads:

Behold the Royal Standard raised,  
The wondrous Cross illumines Heaven  
On which True Life did death endure  
By whom our life through death was given.

This was the first cross raising of which we have an account in the territory now known as Illinois but during the missionary period a chain of crosses which constituted a new *Via Crucis* stretched from

Port Royal, near the entrance of the St. Lawrence all the way up that river to its sources, around the Great Lakes, down the Illinois and Mississippi to the Gulf of Mexico.

35. *The Impression Made by This First Cross-Raising.* Respecting the impression made upon the Indians by this first cross raising witnessed by them, Father Allouez says, "I can say in truth that they did not take Jesus Christ crucified for a folly nor for a scandal. On the contrary they witnessed the ceremony with great respect and heard all the mystery with admiration. The children even wanted to kiss the cross through devotion and the old commended me to place it well so that it would not fall." Such was the impression made upon these savages by Marquette's few days of sojourn amongst them and the entrance to their habitation of Father Allouez and the words the missionaries had spoken to them.

36. *Methods Adopted by Father Allouez.* This first visit of the new missionary was necessarily brief, as Father Allouez had to visit other portions of his vast field of labor. Accordingly he immediately applied himself to give all the instruction he could to the different nations. "I went for that purpose," says Father Allouez, "into the cabin of the chief of the nation I wished to instruct, and there making ready a small altar using the ornaments of my portable chapel, I exposed the crucifix. When they had looked at it, I explained to them the mysteries of our holy Faith. I could not have desired a larger audience or closer attention. They carried to me their smaller children to be baptized and brought me the older ones to be instructed. They then repeated all the prayers that I taught them. In a word, after I had done the same for all the nations, I recognized as a result a number of people for whom nothing remained save cultivation, for them to become good Christians." Having thus progressed with his work Father Allouez left his forest children with the promise to return as speedily as possible.

37. *A Long and Successful Missionary Career.* Father Allouez was the Vicar General of a vast territory reaching from Michilimackinac on the north to the Illinois Tribes on the south, and spent his time passing from one to the other, and laboring in each. We have direct accounts of his presence at the Kaskaskia Village in 1679, 1684, and 1689. He died at Fort Miami in the present state of Indiana in 1690. He has been called the St. Francis Xavier of America and is credited with having preached the Gospel to 100,000 savages and with having baptized 10,000. He was one of the greatest and most successful of the American missionaries.

38. *The Missionaries the Only Representatives of Civilization.* During the period from the time of Marquette's first visit in 1673 to the year 1680, the missionaries were the only representatives of civilization in Illinois. They had kept the light of faith burning and made progress in the civilization of the Indian tribes. The year 1680 ushered in a new era of activity through the coming of a number of Frenchmen under the leadership of Robert Cavalier de La Salle.

### CHAPTER III. THE NATIVE INDIANS

1. *Indian Nations.* The Indians found in America by the first white people who came were scattered over the country, and to first appearances were pretty much all alike, but when their characteristics and peculiarities were studied it was found that they differed racially somewhat as white people do and when these characteristics and peculiarities were analyzed it was found that there were two great divisions or nationalities within the territory now known as United States, one of which was called Algonquins and the other Iroquois. The Algonquins were very widely spread. They were found on the St. Lawrence, along the Atlantic coast, in Maine, and the Carolinas, in the region of the Great Lakes, and on the Mississippi and Illinois rivers, while the Iroquois were numerous in New York and what became the New England States, and farther south. Each of these big nations had divisions or confederations. The Iroquois had a confederation of five great divisions known as the Mohawks, the Oneidas, the Onondagas, the Cayugas and the Senecas, to which a sixth was later added, the Tuscaroras. The Iroquois are accordingly frequently referred to as the "Five Nations" or the "Six Nations." The Algonquins were divided into many divisions, one of which was the Illinois, and the Illinois was composed of five tribes, the Tamaroas, the Michigamea, the Kaskaskia, the Cahokia and the Peoria. These five Illinois tribes were to be found in the territory now known as Illinois but were not always confined to Illinois, the tribes moving about as circumstances dictated. Many descriptions have been given of the characteristics of the different divisions and tribes of Indians but we are interested here chiefly in what is known of the Illinois tribes.

2. *Location of the Illinois Tribes.* When the French first came to Illinois, or at least when they first begun to note the difference in the Illinois Indians they found the principal residence of the Kaskaskia tribe to be in the neighborhood of what is now Utica in La Salle county. Their village there was called Kaskaskia or Lavan-



tum. The Peoria tribe had its main village near what is now the city of Peoria. The Cahokia tribe had its residence near the place that has become known as Cahokia, some four miles from the present city of St. Louis. The Tamaroa were found near there also but it has been ascertained that the Tamaroas formerly lived in the southern part of the state near the present town of Tamaroa. The Mitchigamea were found on the Mississippi river below the Ohio but their former home had been much farther north and near Lake Michigan, and it was from this tribe that the lake and the state of Michigan took their name. As we have already seen, the Kaskaskia tribe removed from the Utica site in 1700 and located themselves on the Kaskaskia a few miles from the Mississippi in what became Randolph county where they remained to the end of their history in Illinois. In time the Mitchigamea and the remnant of the Peoria came to Kaskaskia also. The Tamaroa remained permanently at Cahokia and blended with the Cahokia tribe.

3. *Other Indians in Illinois.* There were at various times after white men came to Illinois other Indians not belonging to the Illinois confederacy. Amongst those were the Miami Indians who again were divided into tribes including the Kickapoo, the Weas and Piankeshas. The principal tribe of the Miamis was located most of the time around the foot of Lake Michigan and frequently spread over into Illinois. The Kickapoo were to be found in the central part of the state with headquarters near what became Springfield, the Wea were gathered around old Port Ouatanon near what is now the city of Fort Wayne, Indiana, while the Piankeshas were in southwestern Indiana and southeastern Illinois. A western contingent of the Shawnoes penetrated Indiana and Illinois along the Wabash. In the northern part of the state again were the tribes of the Pottawotami, who were much in the neighborhood of Chicago, while in the northwestern part of the state, tribes of the Sacs and Foxes were frequently found and also occasional bands of the Sioux Indians which belonged in Iowa and farther west. The Winnebagoes sometimes spread over into Illinois from the Minnesota and Wisconsin country. The names of several of those tribes survive in the geography of Illinois.

4. *Indian Organization.* The organization or government of the Indians was uncertain. For some divisions or tribes ethnologists have worked out quite an elaborate system of organization, but there is very little reason to believe that any definite plans were followed for any great length of time. Volumes have been written about the manners and customs of the Indians but they differed so much in different

localities and even in the same tribe that very little can be said with certainty as to the prevalence of such customs. There were a few customs which were quite common to all the tribes and one of these was the council. Almost every tribe of Indians held councils upon important matters and it was a quite general custom to call the entire tribe together for this purpose. When they had met they sat on the ground in a circle, the older men occupying the inner position, the warriors next behind them and lastly the women and children. The speakers occupied the center of the circle and after debate a consensus of opinion on the subjects considered was obtained.

5. *The Food of the Indians.* The Indians found here by the white men understood the use of fire. They knew how to ignite a fire with flint and they understood the utility of preserving fire by means of logs, knots and decayed wood, somewhat after the manner of tinder. They therefore cooked much of their food which consisted principally of dishes prepared from the Indian corn which they raised, fruit, nuts and wild game. Buffalo, deer and bear, and wild turkeys, grouse or prairie chickens and partridges were abundant. The fish supply was also plentiful. Illinois indeed was a bountiful land and there was seldom a dearth of provisions amongst the Indians dwelling here. With all these excellent articles of food, it appears nevertheless that the Indian frequently indulged in dog flesh. Indeed a dog dinner was considered a luxury and served as a banquet on state occasions. Of course under such circumstances it was hard for the Indians to understand why white people hesitated or refused to eat such a delicacy. It will be remembered that the Illinois offered Father Marquette a steaming dish of dog meat but that the good missionary politely but firmly refused it.

6. *The Family Relation.* Writers agree quite generally that the family relation was more or less strictly recognized in all divisions and tribes. The family in its larger sense included blood relations and was recognized by some sort of a designation, usually adopted from the animal kingdom such as the bear family or the wolf, hawk or eagle. More properly speaking these were separate clans. These families or clans had badges or emblems of distinction somewhat as Europeans subject to a monarchical government have coats of arms. These emblems were called totems and were displayed on long poles raised in front of the dwelling place of the clan and otherwise. In its restricted sense family meant with the Indians the same as it does with us, a man and wife and their children. Generally speaking, however, there could be no marriage within the clan. A wolf could

not marry a wolf nor a bear a bear. Marriage itself though sometimes accompanied by much ceremony was in general a quite simple affair. It required nothing more than the consent of the parties and of the wife's parents. It was not especially binding upon the male party who might leave his wife at any time. In some of the tribes abandonment was visited with punishment or disadvantages but in general the abandoned wife had no recourse.

7. *The Dwelling Places of the Indians.* The dwellings of the Indians were quite temporary in their nature. Poles were cut, sunk in the ground, bent over and tied together near the top. The bark of trees or mats woven from rushes were fastened from pole to pole and furnished some shelter from the cold wind and rain. Some of these huts were quite large. The Iroquois especially built large enclosures which were called "long houses" and were often referred to as wigwams. Some of these were 250 feet long and 30 feet wide and were capable of housing twenty or thirty families. All of the tribes used large wigwams in some cases and there were usually several families housed in each wigwam. Each closely related group in an Indian dwelling had a fire and there were sometimes three or four families for each fire. These fires were all kept up and the smoke gathered in the wigwams, having no chance of escape except through openings left in the imperfect covering or the entrances. There were no chimneys and no windows, but in more permanent structures openings were left in the top.

8. *Indian Dress.* Most pictures of Indians show them without much clothing, but after the white people came amongst them and established trade with them they covered their bodies with clothing except in the very hot weather, when they left their bodies bare to the waist and went barefoot. The usual garments of the men were a long shirt reaching to the knees, a breechelout, and leggings that reached up to the thighs. The shirt and leggings were usually dyed black or blue and the breechelout red, and all were usually decorated with beads and quills. The women wore a two-piece garment, short leggings and moccasins. Their garments too were usually decorated with quills and beads. Both men and women wore robes for greater protection from the cold, as we wear overcoats and wraps, and later when they traded with the whites they wore blankets. Amongst the Indians it was the men who painted their faces, using various colors and figures. The women did not paint their faces. The men let their hair grow long on the top of their heads in what was called a scalp lock, braided it and bound it up about the head with a band



of otter skin or a woven sash. The women wore their hair in a single braid down the back.

9. *Employment of the Indians.* War, hunting and fishing were the chief employments of the Indian man. The principal training of the Indian youth was for war, and war was the only avenue to renown amongst the male Indians. When not at war, however, they hunted game for food, generally at designated periods of the year and whiled away much of their time in fishing. They engaged in no menial labor, as tilling the soil or tending crops seemed to them. Such labors were left for the women who stirred up the ground, planted the corn, kept the weeds from choking it and guarded it from the crows and other enemies, gathered, prepared and cooked the food, and reared the children. The women were the chief toilers and bearers of the burdens amongst the Indians.

10. *Indian Children.* The Indians were prolific. They married early in life and bore many children. From birth almost the Indian baby was thrown on its own resources. The mother's work required that she spend little time in special care of the baby and accordingly the little papoose, as the Indian baby was called, was wrapped up with a blanket, strapped to a flat piece of wood and tied upon the mother's back while she was working, or at intervals hung upon a branch of a nearby tree. Once a day the little prisoner was released from his hard cradle and allowed to play and roll on a blanket on the grass. At two years of age the board prison was discarded and the little savage was permitted to run or crawl about and the training for life was begun. When a girl was four or five years old she was taught to carry wood and water. When eight years old she was shown how to make up a pack and carry it on her back, as she grew older she learned to cut wood, to raise corn, to gather it, to wash and do the usual work of an Indian woman. An Indian boy's training was quite different. Since he was to be a warrior, he was not asked to do common work, but was allowed to run wild. He was taught to run, jump, swim, and wrestle and he was scarcely ever punished for disobedience as it was thought punishment would break his independent spirit. At a very early age boys were taught to shoot with a bow and arrow and gradually taught lessons that would be useful to them in war. To make a great warrior out of him, he was required to undergo periods of fasting and of watching to test his endurance and perseverance and he was early dedicated by what was intended to be an impressive ceremony to some great spirit, the purpose of all the teachings being to make him a great warrior.

11. *Indian Hunts.* The Indians hunted all sorts of game and in the Illinois country buffalo, deer, bear, foxes and wolves abounded. The bow and arrow was the principal weapon used in such hunts, and with the assistance of the Indian ponies or small horses, the Indians were able to kill many of the fleetest of these animals. The buffalo hunts were especially exciting. One way of killing buffalo practiced by the Illinois and other tribes of Indians was to drive them over precipices on the river's brink. Buffalo Rock, a large promontory on the north side of the Illinois river, a few miles below Ottawa is said to have been named from this practice. It was customary to select an active young man, and put on him the skin of a buffalo. In this disguise he would take a position between the herd of buffalo and a cliff on the river and the hunters would surround the herd of buffalo and drive them in the direction of the decoy. When the buffalo came near enough to see him he ran toward the cliff and disappeared behind a tree or in a crevice while the buffalo, thinking him one of their number and that he had passed over the cliff, rushed headlong to death on the rocks below.

12. *Wars and Preparations Therefor.* As the chief means of gaining renown was through war, every ambitious young Indian wanted to go to war, and if there was no enemy to fight, quarrels were frequently raised amongst the kindred tribes. If there was no cause of war then war was frequently provoked. The first step in the preparation for war or for going upon the "war path" was the "war dance." A leader who was ambitious for renown would set out to raise a war party. He first appealed to the patriotism and courage of his friends and then he would play upon their superstitions, telling them that the Great Spirit had made known to him in dreams that their enterprise would be successful and that their war-path would be strewn with the dead bodies of their foes. Painting themselves with vermilion to represent blood and bringing such trophies in the shape of scalps as they already had won, they would commence a war dance which was a sort of rehearsal of the battles in which they expected to engage. The various stages of such rehearsal included first a representation of the warriors entering upon the war path, next the posting of sentinels to avoid being surprised by the enemies, then the advance into the enemies' country, the formation of ambuscades to surprise the foe, the strife and carnage of battle and fall of the foe, the terrible crash of the war club or tomahawk, the retreat of the enemy, the scalping of the slain, the feast of vultures on the dead bodies and the triumphant return of

the warriors. This was all acted out with such wonderful reality that the actors forgot it was mimicry and became frenzied in the interest manifested. Thus they were wrought into a state of mind that prepared them for any savagery. When actually engaged in a war and especially when winning the Indians were very savage and ruthless, and apparently took great pleasure in mutilating their victims. The practice for which the Indians were most noted was scalping. In this barbarity the Indian seized his enemy by the hair and by the use of his scalping knife, which in the earlier days was made of bone, he cut the skin in a circle around the skull and tore the scalp from the head. The scalps taken by the savages were preserved with great care and used as trophies and ornaments. Besides the scalping knife the primitive Indians used as weapons the bow and arrow, war clubs and axes made of stone called Tomahawks and sometimes metal implements. Later white men provided them with guns, swords and knives and these were used in a cruel and reckless manner by the Indians.

13. *Religion of the Indians.* It is rather remarkable that nearly all of the Indians had some sort of a religion. Most of the tribes believed in a Great Spirit who was all-powerful, all-wise and all-good. Sometimes this Great Spirit was located in the sun, sometimes in the moon. Most of the Indians also believed in a future life and as hunting was the Indian's greatest diversion here, they believed that the future life would be one long happy hunt and consequently it became common to talk of the region to which the Indians went after death as the "happy hunting ground." Accordingly when an Indian died his survivors buried with him his bow and arrows, and the paints with which he decorated himself. His horse was sometimes slain upon or near his grave that he might be ready to mount and proceed to the happy hunting ground.

14. *Burial of the Indians.* "It was a common thing amongst the forest tribes, to choose as suitable places for interment, elevated spots above the reach of floods. Very often the branches of a tree would be used for this purpose. In a crotch of the tree the dead hero's drinking tins and other utensils were placed near, as though the dead man might want them again at some unexpected moment.

The bodies of the dead were wrapped in many kinds of grave clothes, and then placed, sometimes at full length and sometimes in a sitting posture, in the rudest kind of coffin, which was most fancifully painted in all sorts of glaring colors. Over all this the dead man's blanket was stretched, and fastened to the trees. As long as any



of the body remained these graves were guarded with jealous care. There was a deep reverence in the mind of the Indian, both the dying and the dead. If, in the course of some conflict, a comrade had been wounded, he was not left to die uncared for and alone, but often, at great risk, his companions would make a rude litter and bear him away from the field of battle, that he might have his wounds dressed, or that at least he might die in peace.

It was customary, where there was a goodly company of Indians living together on the level prairie lands, to select some place by a river or stream, a little elevated, if possible as the general burial place of the tribe. These ancient Indian cemeteries presented a very remarkable appearance. One reason for the elevation of the bodies of the dead, was to keep them free from the onslaught of wolves and other pests of the prairie; and the huge flags that were placed here and there over bodies more recently interred, were intended to keep off wolves, vultures, and other birds of prey."

15. *The Fate of the Indians.* In general the American Indian has suffered a sad fate. As a race the red men have been guilty of many atrocities but the evil conduct of which the Indians have been guilty has very frequently been provoked by white men. There is a remarkable contrast in the manner in which the Indians have been dealt with and which has been reflected in the life of the Red Race. Wherever the French or Spanish came in contact with the Indians they treated them well and brought them to a comparatively high degree of civilization. On the other hand wherever the English and the early Americans met the Indians they treated them as inferior and indeed as worthless and only in the way. The policy of the French and Spanish was to civilize the Indian, make a good Christian and good citizen of him, that of the English and the early Americans, to drive them out and if necessary exterminate them. To be sure, it has been frequently stated that the French policy was a failure, that there was little or no good in the Indian and that generous and humane treatment only made him helpless and dependant. It has been urged also that progress demanded that the savage give way to the civilized, that it was a waste of nature's resources to have the country populated by a race that could not or did not utilize the boundless opportunities presented by the vast Indian territory. Of course this theory puts money above men and wealth before salvation. So far as the Illinois Indians were concerned, however, that theory succeeded and the Indian was eliminated. Before being driven from his home, however, he was debauched by contact with immoral

white men and ruined with whisky with which mercenary traders plied him in order that they might fleece him of his goods. It will here stand to the credit of the Jesuit missionaries that wherever they exercised control and wherever they could influence commanders and rulers, the Indian developed into a meritorious Christian citizen, and what pleased the missionaries more was the fact that so far as human knowledge extends they were the means of salvation for thousands of the red children of the forest.

#### CHAPTER IV. LA SALLE'S EXPLORATIONS

1. *The French Government Takes an Interest in the Newly Discovered Lands.* Joliet's verbal report to the government of Canada was conveyed to the French government at Paris, and the French publisher Thevenot published a garbled version of Marquette's account of the first voyage by means of which many obtained information of the newly discovered lands and became interested with respect to colonization. There was in Canada at the time a young Frenchman named Robert Cavalier. He was an ardent admirer of the Canadian governor, Count Frontenac, and had already been entrusted with some important missions for the Governor and rewarded with grants of land. He had also undertaken some explorations as far as the Ohio country and as early as 1666. Learning of Marquette and Joliet's voyage, young Cavalier conceived the idea of exploring the region they had discovered.

2. *La Salle Petitions the King.* Governor Frontenac and other powerful friends sent a memorial to the King of France through his great minister Colbert asking authority to conduct a voyage of exploration, and for certain rights and privileges in such lands as he might explore. In the petition permission was asked to establish at his own cost certain posts with seigniorial rights over all lands which he might discover and colonize within twenty years, and the right to govern all the country in question. The petition was favorably received and a commission dated May 12, 1678, was issued by the King under which Robert Cavalier of La Salle was permitted "to labor at the discovery of the Western parts \* \* \* of New France and for the execution of this enterprise to build forts at such places as you may think necessary and enjoy the possession thereof \* \* \* on condition nevertheless that you finish this enterprise within five years."

3. *Making Ready for the Voyage.* The first thing Cavalier, since known as La Salle, did after securing his commission was to engage

ship carpenters and procure iron girdage and anchors for two vessels. This indicated that he had in mind the projects he afterward attempted to carry out, namely the building of one vessel for the lakes, and another for the Mississippi River.

4. *Raising Money for the Enterprise.* La Salle had little or no means of his own. He owned the seigniorial rights of Fort Frontenac but needed cash to conduct his voyage and the only means he had to secure it was to borrow. Accordingly he secured a loan from a notary named Simonnet, of 4,000 livres (a livre was of the value of twenty cents) an advocate named Raoul loaned him 24,000, one Dumont loaned him 6,000, his cousin François Plet, a merchant, loaned him about 11,000 livres at an interest of 40%, and Governor Frontenac procured for him another loan of about 14,000 livres. This loan was secured by a mortgage on Fort Frontenac. His brothers and relatives said they spared nothing to enable him to carry out the undertaking. Thus LaSalle procured the funds necessary to undertake his journey but his most valuable asset was the friendship of the great French ministers, Colbert and Seignelay, and the Prince de Conti, all of Paris. He had another friend, Abbe Renaudot, who helped him in many ways but conferred the greatest benefit he ever received when he introduced him to an Italian officer and protege of the Prince de Conti named Henri de Tonti. He found, too, another friend and valuable aid in the person of La Motte de Lussiere.

5. *La Salle and His Party Sail for America.* On the 14th of July, 1678, La Salle with Tonti, La Motte and thirty men set sail for Canada and reached Quebec two months later.

6. *Preparations for the Voyage.* At Quebec La Salle met Father Louis Hennepin, a Recollect friar, and by the permission of Governor Frontenac engaged him to accompany the exploring party in the capacity of missionary. He at once sent Father Hennepin to Fort Frontenac and from thence to the neighborhood of the Niagara Falls, to direct the construction of a fort and a vessel. In this work, Hennepin was accompanied by La Motte and sixteen men. La Salle with the rest of the party was to follow as soon as he could finish his preparations.

7. *Hennepin Discovers the Niagara Falls.* It was while upon this journey and in the month of December of 1697 that Father Hennepin, following his bent for exploration, climbed the hills now called Queenstown Heights and pressed on in the solitudes of the unknown region until the great cataract we know as the Niagara Falls burst



upon his sight. So far as known Father Hennepin was the first white man to gaze upon this great natural wonder and his description of the cataract is as accurate as any that has since been written.

8. *Building the Fort.* Two leagues above the mouth of the Niagara, La Motte began the building of the fort. So solidly frozen was the ground that it was necessary to use hot water to soften it in order to permit of sinking the pickets.

9. *La Salle and Tonti Follow.* In the meantime La Salle and Tonti with their small vessel set out to join La Motte and Father Hennepin and on this short journey happened the first of La Salle's misfortunes. The little vessel in which his supplies and the materials for his two vessels were contained was wrecked by the incapacity or wilfulness of the pilot, and everything contained in it except the anchors and cables destined for the new vessels were lost. They reached the Fort near the mouth of the Niagara, however, but already his men had begun to give signs of disloyalty, and even the conduct of La Motte was questionable. Parkman the historian says, "La Salle, seldom happy in the choice of subordinates, had perhaps in all his company but one man whom he could fully trust and this was Tonti."

10. *Building the Griffon.* Despite his misfortunes, La Salle set to work at once upon his first vessel. The little vessel in which Father Hennepin and La Motte had come up the Niagara from Fort Frontenac had been anchored below the rapids of Lewiston and drawn ashore to save it from destruction by the floating ice. As there was no other means of passing the rapids and the cataract, the goods had to be unloaded from the vessel and carried round the rapids to the Falls a distance of at least twelve miles. The thirty men with litters formed in line and trudged over the snow and up the heights, while Hennepin "plowed through the drifts with his portable altar lashed fast to his back." Stopping at what is now called Cayuga Creek near the site of the present Canadian village named La Salle, the construction of the ship planned by La Salle was begun.

While the Frenchmen and others of La Salle's party were engaged at this work, two Mohegan hunters built wigwams of bark for the men to live in, and a chapel for Father Hennepin where Mass was celebrated on Sundays and Saint's Days. When the ship had progressed to the point of laying the keel, La Salle out of respect for Father Hennepin's vocation asked him to drive the first bolt, but the good friar declined the honor in favor of the leader of the expedition. By Spring, the vessel which was of forty-five tons, burden

was completed and ready for launching. It was christened the *Griffon* in honor of the armorial design of Governor Frontenac, a replica of which was carved on her prow, being in fact an eagle, the very bird which later became the emblem of liberty all along the southern shores of the lakes which the *Griffon* traversed.

11. *La Salle Returns to Frontenac.* It became necessary for La Salle to return to Frontenac, and the *Griffon* lay anchored on the shore at Black Rock until early in August when he returned. This time he was accompanied by three more Recollect priests. One of them was Rev. Melithon Watteau. He was to remain at Niagara. The others, Fathers Zenobe Membre and Gabriel de la Ribourde, were to accompany the exploring party and enter upon the missions in the new lands.

12. *Sailing the Lakes.* At last on the 7th of August, 1679, La Salle and all his party embarked upon the *Griffon*, sang the Te Deum, and fired a cannon. "A fresh breeze sprang up and with swelling canvass the *Griffon* plowed the virgin waves of Lake Erie where sail was never seen before."

13. *Landing at St. Ignace.* After a stormy voyage in which the wreck of the vessel was threatened and a vow made to St. Anthony of a chapel in his honor the *Griffon* put in at St. Ignace and the party made a landing. "The *Griffon* fired her cannon and the Indians yelped in wonder and amazement. The adventurers landed in state and marched under arms to the bark chapel (of the Jesuits) in the Ottawa village, where they heard Mass. La Salle knelt before the altar in a mantle of scarlet bordered with gold. Soldiers, sailors, and artisans knelt around,—black Jesuits, grey Recollects, swarthy voyageurs, and painted savages, a devout but motley concourse." (Parkman.)

14. *Sends the Griffon to Niagara.* Here, for some important reasons, La Salle determined to send the *Griffon* back to Niagara, laden with a cargo of furs which he had secured. Accordingly on the 18th of September, the parting shot was fired and the *Griffon* set sail with orders to return to the head of Lake Michigan as soon as she had discharged her cargo. As will be seen, the *Griffon* was never heard of thereafter.

15. *La Salle Starts for the Illinois.* La Salle with fourteen men who remained, in four canoes laden with a forge, tools, merchandise and arms, put out from the Island and skirted down the Wisconsin

side of Lake Michigan. They found their trip on the lake very difficult and were on the point of losing their boats and their lives several times. Proceeding, they circled the southern shore of Lake Michigan until they reached the mouth of the St. Joseph River on the first day of November. Here La Salle was to meet Tonti with twenty more men, but it was several days before Tonti appeared. While waiting La Salle set his men to building a fort. Finally, on the twentieth of November, Tonti came but with only half of his men. Having run out of provisions he left the others behind to sustain themselves by hunting: Happily the men left behind, except two deserters, arrived a few days later and preparations were begun for continuing the journey.

16. *Entering the Illinois.* Preparations having been completed the entire party consisting of thirty-three men in eight canoes, re-embarked on the 3rd of December, 1679, for the last stage of the journey to Illinois. They rowed up the St. Joseph River to the site of the present city of South Bend, Indiana, and after search in the wilderness by La Salle for the portage, during which he lost his way and had to sleep out under the falling snow, and in which he discovered deposits of coal, a landing was effected and the party encamped. In the morning the canoes and baggage were shouldered and the march for the Kankakee River, some five miles distant, was begun. The antipathies which La Salle became famous for creating, had their first expression on this portage.

“As they filed on their way a man named Duplessis bearing a grudge against La Salle, walking just before him, raised his gun to shoot him through the back but was prevented by one of his comrades.”

Reaching the headwaters of the Kankakee, they set their canoes on the thread of water and pushed down the sluggish streamlet. The stream grew wider and deeper as they progressed but for several days and nights their journey was a dreary one, through a land apparently without game. After almost exhausting their food supplies, they were gratified at finding a buffalo bull, mired in a slough near the river. The buffalo was quickly dispatched and twelve strong men with ropes dragged the body from the mire and a feast was made of his flesh.

17. *On Illinois Soil.* The scene changes, they have now entered Illinois and soon pass from the Kankakee to the main river, and by the last of December, they had reached the site of the Kaskaskia village where Father Marquette had, nearly five years before, established the mission of the Immaculate Conception.



18. *La Salle at Kaskaskia.* The site of Father Marquette's mission has been variously known as Kaskaskia, Lavantum, the Rock, and Fort St. Louis. When La Salle's party reached it on the first of January, 1680, he found the village uninhabited. Father Hennepin counted four hundred and sixty deserted lodges. These lodges were shaped somewhat like the arched top of a baggage wagon. They were built of a framework of poles covered with a mat and rushes closely interwoven, and each contained three or four fires of which the greater part served for two families. Accordingly there were at that time, in the old village, housing facilities for twelve or fifteen thousand savages. The inhabitants were all absent on the winter hunt. Seeing the village, the travelers had thought they would find food there but in this they were disappointed since the dwellers were absent. The deserted town was searched, however, and presently caches, or covered pits were found in which the Indians had hidden their stock of corn. La Salle shrank from displeasing the Indians but his needs were very great, and accordingly he took thirty minots of corn, hoping to remunerate the owners of it later.

19. *All Attend Mass.* On landing, an altar was prepared and Mass was celebrated and Father Hennepin preached a touching sermon exhorting patience, faith and constancy, and having secured a supply of corn, the party proceeded upon the journey.

20. *Arrive at Peoria Lake.* Pushing down the river the party arrived at the extension of the river since known as Peoria Lake, and there found a number of Illinois Indians in their winter quarters. As the savages presented a somewhat warlike appearance, La Salle had his canoes drawn up in a posture of defense, and prepared for any hostile action of the tribes. He at the same time made peaceful overtures and with the help of Father Hennepin succeeded in gaining the friendship of the Indians. The party was invited on shore, and food was placed before them. La Salle on his part made the Indians a gift of tobacco and hatchets and told them that he had been forced to take corn from their granaries to prevent his men from dying of hunger and offered them restitution or payment. By telling the Illinois that the French government would protect them against their enemies he gained the friendship of the tribe and was invited to remain with them.

21. *Monso's Conspiracy.* La Salle had incurred many enmities, and one of the fruits of these was gathered on the first night after his arrival at the Peoria village. That very evening a Mascoutin chief named Monso, with five or six Miami Indians and a supply of

knives, hatchets and kettles to be used as gifts assembled the chiefs of the Illinois in the middle of the night and told them that he had come on behalf of certain Frenchmen whom he named, to warn his hearers against the designs of La Salle whom he denounced as a partisan and spy of the Iroquois and that La Salle was now on his way to stir up the tribes beyond the Mississippi to join in war against the Illinois. Noting the next day a change in the attitude of the chiefs, La Salle at once suspected his enemies of an attempt to create trouble. Through a fortunate circumstance, La Salle learned of the midnight meeting, and its purport and when the Indians prepared a council meeting at which they intended to disavow their friendship to La Salle, that bold leader altered the program by arising immediately upon the convoking of the assembly and informing his audience that he knew well their purpose and had full knowledge of their meeting with Monso the night before. Said La Salle: "We were not asleep, my brother, when Monso came to tell you, under cover of night, that we were spies of the Iroquois. The presents he gave you, that you might believe his falsehoods, are at this moment buried in the earth under this lodge. If he told the truth, why did he not show himself by day? Do you not see that when we first came among you, and your camp was all in confusion, we could have killed you without needing help from the Iroquois? And now, while I am speaking, could we not put your old men to death, while your young warriors are all gone away to hunt? If we meant to make war on you, we should need no help from the Iroquois, who have so often felt the force of our arms. Look at what we have brought you. It is not weapons to destroy you, but merchandise and tools, for your good. If you still harbor evil thoughts of us, be frank as we are, and speak them boldly. Go after this impostor, Monso, and bring him back, that we may answer him, face to face, for he never saw either us or the Iroquois, and what can he know of the plots that he pretends to reveal?" This bold speech confounded the Indians and established firmly La Salle's friendship with them.

22. *Fort Crevercouer.* In keeping with his purpose to establish a chain of forts as an extension of those already built along the St. Lawrence and the Great Lakes, La Salle resolved to build a fort at Peoria. Accordingly all hands were set to work and the first military stronghold ever built in Illinois was soon constructed. Simultaneously La Salle set to work upon the second ship which he had planned to build before starting upon his journey. He was expecting news from his other vessel, the *Griffon* which as we have

seen he had sent back to Niagara with a valuable cargo of furs, but no word came. He had suffered many misfortunes and the outlook was gloomy, and under the influence of his disappointments, it is said that he gave to his fort the name Crevecouer, which means "broken heart." This assertion has been questioned and the origin of the name has been otherwise credited, but Father Zenobe, the Recollect missionary who was with him at the time and continued in his association to the end of his life, states that the name was given on account of La Salle's feelings of grief and disappointment.

23. *La Salle Goes in Search of the Griffon.* At last, impatient of waiting, La Salle resolved to return to Canada and learn the fate of his vessel. Before starting, however, he laid out a program of action for the men he was leaving behind. Tonti was to assume command as Governor, Father Ribourde and Father Membre were to remain at Fort Crevecouer as missionaries amongst the Indians while Father Hennepin with two Frenchmen was to row down the Illinois to the Mississippi and then north in the Mississippi on a voyage of discovery to the sources of that river. The vessel was to be completed and all arrangements made to pursue the journey of discovery upon which the party had started out, on La Salle's return.

24. *Father Hennepin's Journey.* Father Hennepin started first—on the 29th of February, 1680, and, driving down the Illinois he in due time reached the Mississippi and thence his little party rowed up the Mississippi, meeting with several adventures, the most serious of which was capture and imprisonment by a band of Sioux Indians. Being released from the Indians by Greysolon Duluth, the famous French *Courier du Bois*, (wood ranger) he proceeded as far as the Falls of St. Anthony which he named, and went thence overland to Quebec, and in time to Europe. Father Hennepin never returned to America. One of his companions, Michael Accou, came back to Illinois and will be heard of again as this story proceeds.

25. *La Salle Starts for Frontenac.* La Salle set out on his journey and reached Fort Frontenac, May 6, 1680. Even before proceeding that far, however, he had received the most distressing news. He learned that he had not only lost the *Griffon* and her cargo worth 10,000 pounds, but a ship from France containing his goods worth more than 25,000 livres had been wrecked at the mouth of the St. Lawrence and was a total loss—that of twenty men from Europe engaged to join him, some had been detained by his enemies, and all but four of the others, being told that La Salle was dead, had



left for Europe again. His agents had plundered him, his creditors had seized his property, and several of his canoes richly laden had been lost in the Rapids of the St. Lawrence.

26. *Mutiny at Fort Crevecouer.* La Salle was still to hear further distressing news. Within a few days after leaving Fort Crevecouer, he had stopped at the Kaskaskia village made familiar to us by Marquette's visits, and just recently passed by La Salle's party. Here the rocky elevation nearby which has since become known as Starved Rock, attracted his attention, and he judged it a good location for a fort. Meeting two of the men he had sometime before sent back to inquire about the *Griffon*, he sent word by them to Tonti to examine the site of the rock, to determine if it would be suitable for a fort. Receiving this word, Tonti with Father Ribourde pushed up the river to the Rock, and in his memoir tells us what happened while he was gone. "Whilst I was absent, all my men deserted. They took away everything that was finest and most valuable and left me with two Recollects and three Frenchmen newly arrived from France. Stripped of everything, and at the mercy of the savages." The fort had been destroyed and everything of value carried off or thrown into the river.

27. *Beginning Anew.* Thus was La Salle stripped of everything. But, though his resources were apparently exhausted, and his projects defeated, he did not despair. Before the receipt of all this bad news, he had procured materials for his vessel on the Illinois River, and necessary tools and supplies for his Illinois party and with indomitable courage, he set to work devising means to get these things to Illinois. So doogged was he in his determination that by the tenth of August, he was able to set out for the Illinois again, this time accompanied by another faithful lieutenant, François Dauphine de la Forest, a surgeon, ship carpenters, joiners, masons, soldiers, voyageurs and laborers, in all, twenty-five men.

28. *Tonti and the Recollects.* Leaving La Salle on his way back to the Illinois for a brief space, we may trace the action of Tonti and the Recollects in Illinois. The missionaries and the few Frenchmen that remained faithful, remained in the vicinity of Fort Crevecouer until September and Tonti made journeys up and down the Illinois doing whatever seemed best until an Indian outbreak occurred. The Iroquois, the traditional enemies of the Illinois, came from the East in September and began a savage warfare, in which Tonti was involved and played a most heroic part. It became ex-

pedient however, for him and the Frenchmen to quit the territory, and accordingly they set out on the eighteenth of September for Mackinac.

29. *The Assassination of Father Ribourde.* Tonti tells us in his memorial that after making five leagues in the canoe (Father Membre who was with him at the time says it was eight leagues), "we landed to dry some peltries which were wet. While we were repairing our canoe, Father Gabriel de la Ribourde told me he was going aside to pray. I advised him not to go away because we were surrounded by enemies. He went about 1,000 paces off and was taken by forty savages of the nation called Kickapoo who carried him away and crushed his head. Finding that he did not return, I went back to look for him with my men. Having discovered his trail, I found it cut by several trails which joined and ended at last in one." Though Tonti and Father Membre searched diligently, throughout the night and all of the next day, they found no further trace of Father Ribourde, and were obliged to proceed, leaving him behind. Some time afterwards, portions of Father Ribourde's personal belongings, part of his breviary, his beads, and crucifix, were found in the possession of Indians of the Kickapoo tribe and it was learned that a party of that tribe came upon Father Ribourde, killed him and secreted his body. Father Ribourde's was the first blood shed in the cause of religion upon the soil of this state. The site of this first martyrdom is somewhere between the modern cities of Morris-town and Ottawa, and deserves to be marked by a cross or grotto as a memorial of this good priest and the site of the first shedding of blood for the Faith on our soil. Tonti and Father Membre after giving up hope of finding Father Ribourde, proceeded on their journey, passed up the lake, stopped at Green Bay and travelled from there to Michilimackinac where they resolved to stay until they had tidings of La Salle.

30. *La Salle Back in the Illinois Country.* By the fourth of November we find La Salle at the ruined fort of St. Joseph which the mutineers from Fort Crevecoeur had wrecked and pillaged. Almost without stopping he ascended the St. Joseph River and crossed the portage to the Kankakee, as on his former voyage, and was soon on the Illinois.

31. *A Sea of Buffalo.* In his impatience to reach Tonti and the few loyal adherents, La Salle had very little time or inclination for any thing else, but while passing along the Illinois River somewhere near the center of the present state a sight met his eyes that moved

all his party to wonder. "Far and near," says Parkman, "the prairie was alive with buffalo; now like black specks dotting the distant swells, now trampling by in ponderous columns or filing in long lines, morning noon, and night to drink at the river—wading and plunging and snorting in the water, climbing the muddy shores and staring with wild eyes at the passing canoes." His party shot several of the big cattle, and other game during a hunt which they organized, and pressed on.

32. *War's Devastation.* The party passed on through the great Kaskaskia and found it deserted and in ruins. They also found abundant and ghastly evidence of the slaughter which the Iroquois had committed in the savage war which Tonti and the Recollects left the region to escape. They proceeded down the river and found themselves in a valley of horrors. On one side of the river they saw successive abandoned cabins of the Illinois, and on the other, of the Iroquois, evidences of the flight of the Illinois and the pursuit of the Iroquois. They passed Peoria Lake and reached Fort Crevecoeur which they found demolished as they had expected from previously obtained information. The vessel on the dock was entire, but the Iroquois Indians had drawn out the nails and spikes which held it together. On one of the planks was written in French, "Nous sommes tous sauvages," meaning, "We are all savages." As they drew near the mouth of the Illinois River, they saw a meadow on their right, on the verge of which they noted several human figures erect, but motionless. They landed and approaching the place found the grass all trampled down and all around were strewn the relics of the hideous orgies which formed the sequel of an Iroquois victory. The figures were half consumed bodies of women still bound to the stakes where they had been tortured. There were other sights too horrible to record. All the remains were those of women and children. The men, it seemed had fled and left them to their fate.

33. *La Salle Sees for the First Time the Mississippi River.* Again entering the canoes they descended to the mouth of the Illinois River and La Salle's eyes for the first time rested upon the Mississippi. In a sense that moment was the culmination of many of his dreams, but he had little time for reflection. He was impatient to find Tonti and his party and accordingly, having stripped the bark from a great tree overhanging the river, as a means of catching any future traveler's eye, he fastened to it a board with a drawing of his party and a peace pipe for the information of the Indians, and for Tonti's information should he happen that way, a letter stating that he (La Salle) had been at that point and had returned up the river.





Photo Courtesy of *Chicago Evening Journal*

DELEGATION URGING PRESERVATION OF PORTAGE SITE.

Left to right—Robert B. Knight, Dr. Otto L. Schmidt, Dr. Charles J. Whelan, Mrs. E. W. Bennis, County Commissioner, Joseph J. Thompson, Anton J. Cernack, President of County Board, Dr. Lucius M. Zechl.



34. *Back up the Illinois.* Retracing their course in feverish anxiety, they rowed as white men had never done before on the Illinois River, but in spite of La Salle's disturbed state of mind, a natural phenomenon moved him sufficiently to inspire a memorandum. It was nothing less than the passing of a great comet which not only attracted La Salle's attention but caused much excitement in civilized centers of all the world.

35. *Tracing Tonti.* By the sixth of January, 1681, the little party reached the junction of the Kankakee and Illinois Rivers, and instead of branching off in the Kankakee, the stream on which they came, they pressed on up the Illinois and soon discovered a rude cabin in which they found evidences as they believed of the recent presence of Tonti and his companions. Cheered by their discovery they hurried on overland towards the St. Joseph and after a very difficult tramp, reached Fort Miami where La Forest and the men left with him welcomed them.

36. *The Winter at Fort Miami.* Thus had La Salle crossed and recrossed Illinois in search of Tonti and his men, and was still without knowledge of their whereabouts. It was winter, however, and further journeying held little promise of success. Accordingly he determined to spend the winter at his fort. But while La Salle thus paused in his search, he was not idle, he devoted himself to establishing good relations with the various Indian tribes, and other important work, and he never lost sight of his purpose, to explore the Mississippi to the sea. With the Spring he began active preparations for the continuance of that enterprise.

37. *Beginning All Over.* Having fully determined to start again on his explorations, he decided to go back to Canada, appease his creditors and secure further means for the prosecution of his work. Accordingly, near the end of May he set out from Fort Miami, and after an easy voyage reached Michilimackinac where it was with great joy he found Tonti, Father Membre and the few faithful followers. In his laconic way Tonti says, "He (La Salle) was very glad to see us again, and notwithstanding all reverses we made new preparations to continue the exploration which he had undertaken."

38. *Preparations for Another Start.* Without delay La Salle, Tonti and Father Membre set out for Fort Frontenac, paddling their canoes one thousand miles and reaching their destination safely. Again was La Salle confronted with his misfortunes. Harrassed by his creditors and forced to beg additional help, his position was extremely difficult. So loyal was Governor Frontenac, however, that



through his assistance and that of his secretary, Barrois, an able business man, and the help of a wealthy relative, he again placated his creditors and secured sufficient additional means to undertake another journey. After making his will in favor of a cousin, François Plet, to whom he was greatly indebted, he gathered a new force and set forth once more.

39. *Moving Again.* Writing to a friend, in France, La Salle expressed the hope that this journey would "turn out well, for I have M. de Tonti who is full of zeal, thirty Frenchmen, all good men, without reckoning such as I cannot trust, and more than one hundred Indians, some of them Shawnoes, and others from New England, all of whom know how to use guns." As the party proceeded others were added and there were some desertions, so that the expedition finally included fifty-four persons. In the dead of winter, the last days of December, 1682, the party reached the Chicago River. There they made sledges upon which they placed their canoes, the baggage, and a disabled Frenchman, and dragged them from the Chicago to the northern branch of the Illinois River, and proceeded down its frozen course. It was not until they passed Lake Peoria that they found open waters. We need not dwell upon this trip. The most hastily performed of all of La Salle's journeys through Illinois, but we will be interested in its conclusion at what is now New Orleans.

40. *Proclaiming Sovereignty and Planting the Cross.* On the ninth of April the party having successfully descended the Mississippi to the Gulf of Mexico, and preparations having been completed, the ceremony of proclaiming sovereignty, taking possession of the country for the King of France and planting the cross took place.

41. *The Ceremony.* A detailed report of these great ceremonies has been preserved in the Department of Marines at Paris from which it appears that everything being in readiness, the entire party, under arms, chanted the *Te Deum*, the *Exaudiat*, the *Domine Salvum fac Regem* and then after a salute of firearms and cries of *Vive le Roi*, a column was erected and La Salle standing near it proclaimed in a loud voice: "In the name of the most high, mighty, invincible, and victorious prince, Louis the Great, by the grace of God, King of France and Navarre, fourteenth of that name, this ninth day of April, one thousand six hundred and eighty-two, I, in virtue of the commission of his majesty, which I hold in my hand, and which may be seen by all whom it may concern, have taken, and do now take in the name of his majesty, and of his successors to the crown, possession of this country of Louisiana, the seas, harbors, ports, bays, adjacent

straits, and all the nations, peoples, cities, towns, villages, mines, minerals, fisheries, streams, and rivers comprised in the extent of said Louisiana, from the mouth of the great River St. Louis, on the eastern side \* \* \* of which and of all that can be ceded, I hereby take to witness those who hear me, and demand the act of the notary as required by law." Whereupon the whole assembly responded with shouts of *Vive le Roi*, and salutes of firearms. "After which La Salle said that his Majesty as an eldest son of the Church, would annex no country to his crown without making it his chief care to establish the Christian religion therein, and that its symbol must now be planted, which was accordingly done at once by erecting a cross, before which the *Vexilla Regis* and the *Domine Salvum fac Regem* were sung.

42. *Witnesses of the Ceremony.* The notary who accompanied the party drew up a document called a *Proces Verbal*, reciting all the details of the ceremony and requiring the signature of witnesses thereto. The following attached their names to this document in the manner here written.

De La Salle	Pierre You
P. Zenobe, Recollect Missionary	Gilles Meuroret
Henry De Tonti	Jean Michel, Surgeon
Francois De Boisrondet	Jean Mas
Jean Bourdon	Jean Dulignon
Sieur d'Autray	Nicholas De La Salle
Jacques Cauchois	

43. *Returning from the Gulf of Mexico.* The return journey need not be dwelt upon. Near the end of January, 1682, the party arrived at the Chicago River. By the middle of July they had rowed up Lake Michigan to Michilimackinac. La Salle resolving to go to France to arrange for planting a colony on the Gulf, directed Tonti to "go and collect together the French who were on the River Miami and construct the fort of St. Louis in the Illinois. Tonti proceeded to execute the design and was but just begun at his fort when La Salle, having changed his plans joined him. Together they set to work at the fort and it was finished in March, 1683. La Salle presently left for France and Tonti remained as Governor of the Illinois with his castle, Fort St. Louis, on the Rock of the Illinois. (Starved Rock.)

(*To Be Continued*)

JOSEPH J. THOMPSON.

*Chicago.*

# IN MEMORY OF THE MEN WHO FIRST SAW CHICAGO

Dr. L. H. Zeuch, 3014 Fullerton Avenue, for many years a member of the Chicago Historical Society, and Robert Knight, deputy commissioner of buildings, are fostering a movement that has as its object erection of a memorial to the men who first hit upon Chicago as the site of a commercial center. These they conceive to have been voyageurs and missionaries—and Indians—who, in the latter half of the 17th century, established trade intercourse that they believe will have reached its greatest fulfillment only when the lakes-to-gulf waterway project has been realized.

Following several years of research devoted to a verification of their facts, Dr. Zeuch and Mr. Knight collaborated on the article printed below.

## STORY OF CHICAGO PORTAGE

The story of the Chicago Portage, which is the name given to the passage that connected the south branch of the Chicago River and Desplaines River, is the story of the beginning of Chicago itself. Chicago's location was not an accident. Long before the coming of the white man, even before discovery of America, the site of the present city was an important meeting place of the Indians in their migrations to and from the Great Lakes and the Mississippi Valley.

Histories record the importance of the Chicago Portage and recount the deeds of the valorous voyageurs and missionaries and of the Indians and traders who passed through it. Furs that were purchased for one string of beads or a tomahawk and subsequently sold for hundreds passed over it on their way to Paris.

It was here that Louis Joliet and Father Marquette passed through in the year 1673 returning from the discovery of the Mississippi River. They were the first white men to visit the site of Chicago.

## MARQUETTE FIRST PIONEER

Here Father Marquette camped during the winter of 1674-75 on his return voyage to found a mission among the Indians about Starved Rock. He was the first white man to permanently reside at the site of Chicago. In the year 1679 LaSalle and Tonti passed through here with their expedition to take possession of the Mississippi Valley in the



name of King Louis XIV of France and to build forts and to establish French colonies. The failure of LaSalle's plans and the driving out of his colonists left the region in the possession of the Indians and for one hundred years the country was closed to the white men until the treaty of Greenville in 1795 again opened the Chicago Portage to commerce.

In the days of no roads and no settlements this was one of the few passageways connecting the St. Lawrence-Great Lakes system of waterways with the Mississippi and its tributaries. It was the great highway of travel and transportation.

In 1816, by treaty with the Indians, a strip of land twenty miles wide (ten miles north and ten miles south of the portage and about parallel with it) was ceded to the government to facilitate the construction of a military road and a proposed ship canal. The "Indian Boundary Line" as shown on all maps of Chicago, gives the location of this strip. The Illinois and Michigan canal was the direct result and Chicago's greatness began with the conception of this waterway and its opening to commerce.

#### FELL INTO DISUSE IN 1836

The old Chicago Portage was used until about 1836, when through the removal of the Indians from this region by the government and through other causes it fell into disuse. The exact route of the passage from the Chicago River to the Des Plaines by way of the old Chicago Portage is not marked and no one gives very explicit directions as to its location. However, landmarks of this historic artery of trade in the seventeenth century are still to be found.

Many centuries ago the shore line of Lake Michigan was a little west of Riverside, Ill., and the Des Plaines river emptied directly into the lake. The lowering of the lake level advanced the shore line and the Des Plaines for a time flowed through what was later known as Mud Lake. A further lowering of the lake level caused the Des Plaines to flow south and southwestward to the Illinois River through the old outlet of Lake Michigan into the Des Plaines valley, leaving Mud Lake little more than a slough which drained into the Des Plaines through a small creek and connected with the forks of the south branch of the Chicago river. This allowed continuous passage by water from the Des Plaines to Lake Michigan.

In dry weather a "portage" or "land carry" was necessary between the Chicago River and Mud Lake. This usually extended from about the present location at Western Avenue and the west fork of the south branch to a short distance east of Kedzie avenue, where

Mud Lake was entered. The present course of the Chicago River from Kedzie avenue to its junction with the Ogden ditch at West 39th Street and South Central Avenue follows very nearly the old channel worn by the Indians and traders through Mud Lake. The old channel from that point turns southwest to the present line of the Chicago & Alton tracks where the little creek began, which was the outlet of Mud Lake to the Des Plaines.

#### LOOKS SAME AS IN 1673

East of the Ogden dam for only a short way does this creek follow its original course, but west of the Ogden dam, which is built square across it at Harlem avenue, the creek is almost identically the same as it was, even to the maples or "The Plein" upon its banks when Joliet and Marquette paddled into it in 1673 to obtain a little later their first glimpse of the site of Chicago.

This historic creek is a few hundred feet south of the boundary of the Cook county forest preserve which lies between Harlem Avenue and the Des Plaines River at 49th Street. The diversion of the Des Plaines River which accomplished the purpose that the Ogden dam failed to do, by preventing the spring floods coming down into the Chicago River, has left the creek and the old bed of the river quite shallow, but their beds and banks are unchanged otherwise. A marker on monument should by all means be placed on this historic spot to preserve its location to posterity.

The length of the "land carry" or "portage" varied greatly with the seasons. At times it was less than a mile; at others three miles and at others it was seven miles, right to the Des Plaines River. When the Des Plaines was dry or nearly so, the "land carry" was often over 100 miles long or to beyond the mouth of the Vermillion River below Starved Rock.

#### COURSE OF OLD LAND CARRY

The old "land carry" began at the forks or about opposite the present beginning of the sanitary canal at the west fork of the south branch and extended along the north bank of the river and Mud Lake to and along the Des Plaines River. From a little west of South Cicero Avenue its route followed the old Tolleston beach, which is very conspicuous as a low sandy ridge. It then ran westward and bearing slightly to the south, crossed West 39th Street just west of South Central Avenue. It ran thence through Mount Auburn Cemetery, crossing Harlem Avenue about 200 yards south of West 43rd Street

and extending through the Cook County forest preserve to the Des Plaines River. The Des Plaines was forded at this point and the road continued on the west side of the river along the ridge about to where the old Tolleston beach and the old Calumet beach came together. This is at about the point where Joliet avenue and West 47th street in Lyons connect with the Chicago and Joliet road.

The Chicago and Joliet road from this point on follows very nearly the original course of the old portage road to La Salle, Ill., passing through the towns of Joliet, Channahon, Morris, Seneca, Marseilles, Ottawa and Utica.

#### LOCATION EASILY ACCESSIBLE

Just below the old fording place in the forest preserve is the place of embarkation upon the Des Plaines. It marks the end of the seven mile "land carry" from the Chicago River. It is situated right where the Des Plaines cuts through the old Tolleston beach, about 1,200 or 1,300 feet south of the line of West 43d street. This location is easily accessible by automobile; or it may be reached by walking from the car line down Harlem avenue to 43d street and turning into the forest preserve west to the Des Plaines River.

This spot as well as the entrance to the Portage creek should be marked by a permanent monument to preserve and identify it and to stimulate a study of the history of the great northwest and of its development in which both played the greatest and most important parts.—Reprint from the Chicago Daily News of Dec. 21, 1920.



## EDITORIAL COMMENT

**Seven Years of Effort.** This month of January marks the end of seven years effort to gather and publish basic data relating to the history of the Catholic Church and the Catholic people in the central part of the United States, starting where the Church started and following its development through the years.

Looking back over these seven years one must be somewhat startled by the volume of foundation matter that has been brought together and to the light of day. This must be especially true for those who had no idea of the magnitude of the part played by the Church and by Catholics in the discovery, exploration, settlement, development and progress of the region.

At the same time it must be gratifying to all Catholics to know that their Church and their co-religionists bore such an honorable as well as conspicuous part in everything that has made our state and our country great and worthy and honorable.

We are convinced that our non-Catholic fellow citizens also have pride and satisfaction in the contemplation of the lives and achievements of the pioneers, the most worthy of whom were the saintly missionaries who blazed the way for the teeming millions who were to find plenty and happiness and comfort in this most favored of all God's possessions.

At the beginning of another year, after seven years of faithful labors, is it too much to beg that a more general interest on the part of our fellow Catholics be manifested in this work? We have been submitted to a seven year test. Is the work a worthy one? All should now be able to judge. If it is will you not make manifest your appreciation?

**The Marquette Anniversaries Thus Far.** All of the observances and celebrations of the first journey of Father Marquette to the Illinois country, held during the year 1923, have been described in former numbers of the Illinois Catholic Historical Review. In this number we have attempted a description of the observances of the two hundred and fiftieth anniversary of his second journey to this region in so far as that visit related to Chicago.

Our readers have been made familiar with the Marquette story through the Marquette letters or journals which we have heretofore published in full and through many commentaries of historians and others that have appeared in our columns, but we believe readers of this number of the Review will get a peculiar satisfaction from the contents of this issue and especially from the sermon of Father Mertz, the address of Father Noonan and the masterly oration of Hon. Quin O'Brien.

The three observances noted and described in this issue and the action of the City Council promulgated through the proclamation of the Mayor designating December 4th, Marquette Day in the City of Chicago and urging its annual observance mark the actual accomplishments in the cause of due recognition of Father Marquette for the year 1924.

There remains for the year 1925 due recognition and observance of the culmination of all Father Marquette's labors, the establishment of the



THE CHICAGO PORTAGE SITE IN 1924

A beauty spot on the route traveled by Marquette, Jolliet, and all early visitors and traders. Loaned for this publication by Lucius M. Zeech, M. D.





Church in mid-America. This stupendous event occurred on April 11th, 1675. The Knights of Columbus have pledged themselves to the sponsorship of appropriate observance of this important anniversary and preparation will soon be begun to redeem that pledge.

**A Decision Much to be Regretted.** The Supreme Council of the Knights of Columbus at the instance of the Fourth Degree branch of the Order set out upon some history work and by the announcements raised high hopes of some worthwhile work. Commissioners were appointed and a program was adopted through which a few publications appeared but the work did not prove to be of the character the situation demanded and was abandoned.

At the very last a program was hit upon that would have been of incalculable value had it been adopted and carried out. This plan of procedure contemplated the preparation and publication of a history of each state in the Union in a separate volume, prepared by a writer of ability and historical information in each state.

It is to be hoped that this plan may be revived and that the contemplated series of State histories will become a reality. It is only by some such plan that a satisfactory general history may become possible. Let a series of State histories like this be published and even though some or all of them be defective, historians of this and succeeding generations will be encouraged to seek out the defects and imperfections and address themselves to the compilation of general histories that would be of the highest degree of usefulness.

Fellow members of the Knights of Columbus let us beg you to unite with us in urging the Knights of Columbus to reconsider their action and undertake this splendid work.

**A Brief History.** In this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW we are running an instalment of a manuscript prepared by the editor from notes and data gathered during several years of historical studies under the title, "Two Hundred and Fiftieth Anniversary History of Illinois."

As will be seen it is written in a popular style and intended to be as pleasant from a reading standpoint as history may reasonably be made. While it is written in an appropriately serious vein it is thought not to be ponderous or so deep as to discourage the youthful or beginners.

The chief reason for the publication of the chapters presented herewith is to secure the reaction of readers. What do you think of such a work? Is it worth reading and if so is it worth publishing? In seeking the judgment of readers the question of profitableness is not taken into account. Suppose we admit that the prospects of profit from such a publication would not be especially bright. Is it, anyway, such a work as should be available in our libraries and schools, public and private and if so how may it be made available?

**Discover Traces of Well Dug by Trappist Monks.** Excavators seeking to solve the mystery of the ancient Cahokia mounds, discovered a shallow hole on Monk's Mound which is believed to be what remains of a well dug by the Trap-

pist monks, who lived on the top of the Mound more than 100 years ago. This ancient well is the only existing evidence of the Trappist colony, according to Edward Payne of Springfield, noted collector of Indian relics.

Written history, however, tells the story of the courageous colony of religious men, who, living atop the great Mound since named for them, fought and lost a gallant fight against the ravages of disease and natural hardships, and of whom almost no trace now remains.

In 1808 several Trappists left their home in Kentucky, traveling westward in search of new land, and while using St. Louis as a base from which to investigate near-by possibilities, chanced to travel into the mound district. Being impressed with the ideal conditions which the mounds afforded for a Trappist's home, they negotiated the purchase of 400 acres of farm land, including the largest mound, since known as Monk's Mound.

The monks' home was founded upon this Mound in 1810, and included some twenty small buildings. Members of the organization, many of them well educated, lived their lives atop this huge rectangular hill, spending their time in prayer and sacrifice, and gaining their sustenance from small plots of grain and vegetables which they cultivated.

They lived in perpetual silence, using gestures to convey messages to each other. Their food consisted only of vegetables, soups and milk. Day for them began at 2 a. m. and lasted until 7 or 8 at night. Trappists wore a gown of white and a crown scapular, and at night they merely doffed the scapular and slept in their robes on coarse straw cots.

Misfortunes overtook the colony before they had been long in their new home. Forced to drink impure water, many were made ill with feverish attacks, but those strong enough to resist dug the well, which still exists, and health was soon restored. They lived in their seclusion for several years until malaria fever spread through the entire community, causing the death of many. The few that survived, discouraged and disheartened, left Cahokia forever, going first to Pittsburg and finally back to France.

At the death of a Trappist, all of his brethren would gather in the death chamber and pray continuously until the last spark of life went out. After the funeral, which was very simple, the survivors laid out the grave for the next persons to die. Because of this practice, it was often said the Trappists dug their own graves. Graves were marked with a simple wooden cross bearing the name of the deceased and the date of death.

**For an Institute of Church History.** The immediate creation of an American Institute for Church History is needed, if invaluable materials for the writing of American Catholic Church history are not to be lost for all time. Dr. Peter Guilday, of the Catholic University, declares in a brochure, "On the Creation of an Institute for American Church History," which he has privately printed. He proposes that the institute be established at once.

"If the Catholic Church in the United States is to be given the place it deserves in the history of the nation," he says, "it will only be done by bringing to light the history of the past."

The author of the pamphlet seeks through the institute to do two things: First, he would remove three great handicaps to the writer of American Catholic history. He would establish a National Catholic archives, whose source-

collections would be preserved available to scholars; he would create a National Catholic library where all printed materials on American Catholic history would be assembled; and he would found an institute proper for America Church history, where specialists would be trained for a service woefully undermanned—workers who by gathering invaluable Catholic historical materials would halt the tragedy of their careless destruction.

Second, he would make of this instrument for the saving of American Catholic history, an imposing centenary monument to John Gilmary Shea such as that greatest of American Catholic historians would himself applaud.

Dr. Guilday calls attention to only a few of the appalling and unpardonable instances of destruction of Catholic historical data in this country, then passes on to the practicability of his proposal for the Institute.

For all three phases of the project, there already exist admirable beginnings, sound healthy bases on which to build, he says. The embryo of the archives is at hand in three collections, the Shea Collection at Georgetown University; the Baltimore Cathedral archives, largely national in scope, and the Cahokia Archives of America, at the University of Notre Dame.—*N. C. W. C.*



## GLEANINGS FROM CURRENT PERIODICALS

**Marquette Statue Is Put in Place in Rome.**—Word has been received here of the placing of the original plaster cast of a notable statue of Father Marquette on exhibition at the Vatican, Rome, at the request of Pope Pius X. The cast is that of the statue made by Gaetano Trentanove to represent Wisconsin in Statuary Hall, Washington, D. C.

Chevalier Trentanove resided in Milwaukee many years and is a sculptor of note. He now has a villa near Florence, Italy. His statue of Father Marquette was chosen to represent Wisconsin at Washington because of the great missionary's contribution to the advancement of civilization through his wide explorations and preaching.

**Early Lake Superior Copper Mining.**—In the Wisconsin Magazine of History for December, 1924 appears an article by Louise Phelps Kellogg on "Copper Mining in the Early Northwest." The Indians mined copper on Lake Superior. Copper pieces to the number of 13,000 have been recovered from Wisconsin mounds alone. Prehistoric Indian mines have been found on the north shore of Lake Superior and on Isle Royale. "William H. Holmes, one of our leading archeologists, is convinced that the Lake Superior mines were worked by Indians for hundreds of years." Jacques Cartier in 1535 was presented by an Indian chief with "a great knife of red copper that came from the Saguenay." In 1653 Father Bressani wrote of seeing copper from distant parts. Father Allouez in 1665 made a report on copper deposits on Lake Superior. The intendant of New France reported on the Lake Superior mines in 1710. But no practical mining was undertaken by white men until Louis Denis Sieur de La Ronde, a lieutenant in the French navy, began prospecting in 1734 in company with St. Pierre. A little vessel was built at Sault Ste. Marie to transport men and supplies to Fort La Pointe, miners were engaged and great hopes were entertained of success; but his death brought his efforts to an end in 1740. An abortive attempt was made by British traders in 1771 to mine on the Ontonagon River. The vast distances over which the ore had to be transported, the dangers of navigation, the severities of the climate, the lack of settled population and the unstable equilibrium of the natives were causes that led to what "can only be regarded as an heroic failure."

**Priest Describes Buffalo Hunt.**—The North Dakota State Historical Society Collections, volume five, just issued, contains a letter translated from the French of M. Belcourt, A. M. C., written from Minnesota in November, 1845, in which he gives an animated account of a buffalo hunt. The hunters whom this missionary was accompanying were half breeds. "We had hardly traveled more than a half hour," he writes, "when we caught sight of a herd of buffalo bulls. We recognized them from quite a distance by their habit of keeping farther from each other than the cows do. We advanced at a gentle

gallop and were within two or three rods of them while they were still grazing peacefully. Then we slowed our horses down to a walk; for if one goes up softly, they do not take flight until one gets very close to them. Although they showed little anxiety at our appearance, they gave evidence of bad humor. Some threw into the air eddies of dust with their front hoofs; others rolled on the ground like horses, then with the agility of a hare, they sprang up quickly. A few, more careful of their gravity, looked at us fixedly, letting escape from time to time a dull and muffled bellowing. The twitching of their tails showed us, nevertheless, that our presence was not any more agreeable to them than to their companions.

"At last the signal was given; we strike spurs to our horses and these thick and heavy masses flee swiftly before us. Several are overthrown at the first onslaught; others, feeling themselves mortally wounded, stop, furiously tearing up the ground or pawing it with their front hoofs like rams. Under a bristling tuft of hair their eyes sparkle with rage and warn the most intrepid hunters to keep at a respectful distance. The instinct of the buffalo leads them to gather together in a mass when they are attacked. The bulls who have gotten separated from the cows gather together first, then flee before the horses until they rejoin the cows; the latter gather together in their turn and flee before the former, but much more rapidly. To reach the cows one must get through the compact phalanx of the bulls and it is in this that the chief danger lies."

The reason for the extinction of the bison from our western prairies becomes apparent when one reads of the spoils of this one hunt. "After the first course, which lasted about a half hour, I counted one hundred and sixty-nine cows. We camped near the place. The next morning in another course one hundred and seventy-seven were brought down. The third day several horsemen rested; those who did hunt brought back to camp 114 cows, the fourth day 168 cows were killed. In all there were 628 cows." Much meat was lost by the way the meat was cut up by the women. Pressed out into long shreds, the meat was stretched on drying frames like pieces of linen; and when dry was pulverized, mixed with melted fat, seasoned with dried fruits, and packed in skin sacks.

The priest goes on to say: "We numbered in all 309 souls; I had catechised regularly 68 children, Mass was said every day; God was served and glorified by the union that reigned among all the members of our little community. Several heard Mass every day, and every Sunday from ten to fifteen came to the Holy Table. On these days I gave instruction in the language of the country; this attention pleased the half breeds exceedingly, accustomed as they are to hear preaching only in the French language which they understand."

**French Fur Traders of New France.**—The Massachusetts Historical Society Proceedings for the year 1923-24 contains an interesting account, by W. B. Munro, of the character and ways of the so-called *coureur-de-bois* of the French possessions in America in the seventeenth century. "Beaver was the fur of furs," says Mr. Munro; "the mainstay of the trade and the dependence of Canada upon it was complete. Hence the French colonists on the St. Lawrence regarded their control of the beaver country as the very

keystone of commercial and political policy." The source of the beaver pelts was the great region now covered by the States of Ohio, Illinois, Wisconsin, Michigan, Iowa and Minnesota. "The most active figure in the fur-trading system was the individual forest trader, the *coureur-de-bois*. He was the organizer and captain of redskin commerce, the liaison officer between the tribes of the West and the commercial companies which maintained their warehouses at Montreal. Usually a man of good birth with some military training and fair education, the average *coureur-de-bois* was a commercial rover by choice; he was not an outcast from civilization. He became a forest trader because the life appealed to him." Young gentlemen, some of noble birth, saw in the fur trade an opportunity of acquiring fortunes and plunged into it, some for a year or two in the wilds, and others held by the attractiveness of the free life they led, remaining many years in the wilderness with occasional visits to civilization. "The *coureur-de-bois* learned to live like a savage and he did not always forget the art when he came back to the shores of the St. Lawrence. The manners and morals of these traders, so many of whom were young *gentilshommes* of good family, permeated the whole social life at Quebec and Montreal and greatly to its detriment."

These traders did not transoort merchandise to any great extent. "Their real business was to gather large bodies of Indians together and pilot them down the trade routes to Montreal in time for the summer fairs. The French trading posts at Detroit, Mackinaw, Green Bay and elsewhere were not storehouses for merchandise and very little actual bartering went on at any of them. It was the idea of the French that the trade should come to the colony, not that the colony should go to the trade."

"When the largest flotilla of the summer came down the lakes the governor of the colony usually arrived from Quebec and opened the fair with a solemn pow-wow in which pledges of friendship were given and received." Clothing, utensils, personal ornaments and brandy were the articles most sought by the Indians in exchange for their furs. "The Church in New France did its best," Mr. Munro says "to stop the exchange of brandy for furs at these colonial fairs and its long fight in this connection forms one of the bright pages in the annals of the trade; but the Church, in spite of its unremitting efforts, never succeeded in Volsteading the colony. This was because the traders had the ear of the colonial authorities and convinced them that without brandy the Indians could not be kept within the French sphere of influence. They would divert their furs to Albany where they would get rum and heresy into the bargain."

**The French in Illinois.** Francis X. Busch, in an adress delivered before the Illinois Historical Society, recently printed in the 1922 volume of the Transactions, traces the coming of French explorers to Illinois from Father Marquette and La Salle in what he calls the Exploratory Period, through the Revolutionary period to the meeting of the first territorial legislature in 1812. Mr. Busch takes pains in foot-notes to indicate the exact location, as far as known, of the various forts and villages connected with the travels of these pioneers. Father Marquette, on his voyage up the Illinois River, stopped at an Indian village called Kaskaskia. This was not, however, located at the site of the village of the same name later founded by the French, but near Utica, Illinois. "The mission (begun by Father Marquette)



was removed to Peoria when Tonti removed Fort St. Louis there. In 1700 Father Gabriel Marest, the Jesuit priest in charge, again removed the mission southward to the lower end of the Mississippi bottom, near the present site of Kaskaskia."

Fort Frontenac, over which La Salle, then newly raised to the nobility, was appointed governor by Louis XIV, was near the site of Kingston, Ontario; and Fort Crevecoeur, "probably the first permanent structure erected by white men in Illinois," was built by La Salle near the present site of Peoria, Illinois. In speaking of La Salle's voyage in the ship Griffon, built by him and his party on Lake Erie in August, 1679, Mr. Busch gives the erroneous impression that the Griffon proceeded down the west shore of Lake Michigan and thence eastward to the mouth of the St. Joseph River, Michigan; whereas that vessel turned back at Green Bay and was never afterwards heard from. Malamet or Maramech, the fort built by Nicholas Perrot, a French trader from Quebec, was located "very probably at or near the site of Marameg on the Fox River."

The Jesuits had maintained a mission at Cahokia from Marquette's time up to 1699 when Seminary priests from Quebec arrived. Mr. Busch, in locating the site of the Mission of the Guardian Angel, places it "at or near the mouth of the Chicago River." On September 27, 1717, the Illinois country which had hitherto been a dependency of Quebec, was incorporated with Louisiana and became part of that province.

**Church in North Dakota.**—The Quarterly Journal of the University of North Dakota for April, 1923, in an article on "Early Religious Activities" by Charles H. Phillips, gives the following notes on the beginnings of the Catholic Church in that State.

"There are stories of a Catholic priest who came out with the Hudson Bay Company as early as 1812. His purpose was to exercise a moral restraint on the members of the Company and to make an attempt at the conversion of the Indians. The Sioux were on this side of the river and were continually at war with the Chippewas of the Minnesota lake region. Some French adventurers were also in the country and through intermarrying with the Indians, became the progenitors of the half-breeds still living along the Canadian border. This priest is reported to have built a sod chapel at St. Joseph which was later renamed Walhalla. This was probably the first white settlement in the State." Missions were established at Pembina as well as at Walhalla.

**History of Stevenson County, Illinois.**—In 1854 William J. Johnston wrote for the Freeport Bulletin a series of papers entitled: "Sketches of the History of Stevenson County, Illinois, and Incidents connected with the Early Settlement of the Northwest." These papers were afterwards reprinted in a book issued at Freeport, which became so scarce that but two copies were known to S. J. Buck when he wrote his "Travel and Description, 1765-1865" for the Illinois State Historical Society. One of the original copies is in the Newberry Library, Chicago; the other is in Madison, Wisconsin. The entire book is now reprinted in the latest volume of the Transactions of that Society from a manuscript copy in its possession. In the earlier chapters

the course of exploration of the West is traced, the text is given of the treaty of 1804 between the United States and the united tribes of the Sacs and the Foxes, incidents of early mining are related, and the Black Hawk War is told in much detail from data derived apparently from personal inquiries and from official documents.

**Mount Saint Helena.**—The California Historical Society Quarterly, in an article on "Historic Mount Saint Helena," has an account of a curious coincidence in the naming of the mountain, which is located a few miles north of Santa Rosa, California. Tradition, based largely on local knowledge, has the story that the name Mount Saint Helena was given to the mountain first by a Spanish friar, secondly by a party of Russians escorting the Princess de Gagarin to the summit, and lastly by a pioneer ship captain and trader named Stephen Smith. Strange as the story may seem, the author, Honoria Tuomey, supports it by evidence, not documentary to be sure, but fairly well authenticated. "Accompanied by some Indian neophytes, the padre was journeying northward from the Mission San Rafael Arcangel beyond the valley of the Petalumas toward the Llano de Santa Rosa seeking the best site for another mission. The time was the early '30's. As the padre arrived in sight of the lofty bulk in the center of the horizon, his attention was held by the peculiar shape of the mountain. . . . There flashed to his mind a recollection of a tomb in an old abbey in the ecclesiastical jurisdiction of Rheims; he pointed to the distant mountain and exclaimed: "Behold Saint Helena on her bier! It is her effigy even to the pall." So much for the Spanish friar. The Russians, however, in 1841 named the mountain for Helena, empress of Russia. Lastly the pioneer Yankee named it after his sailing vessel, acquired from the Russians, which bore the name "Saint Helena." The only documentary evidence is a copy of the copper plate affixed to the summit by the Russians, which the author possesses.

Wm. Stetson Merrill.

Chicago.







THE BIRTHDAY OF THE CHURCH IN ILLINOIS

On April 11, 1673, Rev. James Marquette, S. J., established the Church in the Illinois Country at what is now Utica, Illinois. (Artist's conception.)

FOR REFERENCE

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